THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For JUNE, 1805.

Quicquid legeris, aut ſcripſeris, id omne ad Rei Literariæ incrementum, hoc eſt, ad Civium utilitatem et delectationem conferendum eſt.

BILIBALD. PYRKHEIM.

ORIGINAL CRITICISM.

I. Michaelis's *Introduction to the New Teſtament.*

(Continued from Vol. XVIII. P. 142.)

II. *Remarks on Michaelis's Introduction to the New Teſtament, Vols. III. and IV. Tranſlated by the Rev. Herbert Marſh, and augmented with Notes. By way of Caution to Students in Divinity.* 8vo. Pp. 114. 2s. 6d. White. 1802.

THE importance of Marſh's Tranſlation of Michaelis's *Introduction to the New Teſtament* is ſuch, that if we have done juſtice to the firſt part of it, our theological readers muſt long ago have looked with ſome impatience for our account of the ſecond. The interruption has indeed been uncommonly long, but it could be accounted for to the ſatisfaction of all our readers, were it proper to lay before the public details of perſonal and domeſtic diſtreſs. This, however, is not proper; and therefore, without any farther preface, we ſhall re-commence our labours, which we hope to complete in ſuch a manner, as to render them, even at this late period, not altogether unworthy of regard.

The ſecond part of this elaborate work conſiſts of thirty-three chapters, which are generally divided into a greater or leſs number of ſections, and ſix of them illuſtrated by the tranſlator with learned notes, to which is added a diſſertation on the origin of the three firſt goſpels. It ſeems to have been that diſſertation which gave riſe to *the Remarks, by way of Caution to Students in Divinity.* Theſe conſiſted at firſt of only forty-three pages; but they drew from Mr.

Marſh a reply of thirty-nine pages, entitled, *Letters to the anonymous Author of Remarks on Michaelis and his Commentator*, which were publiſhed by Meſſrs. Rivingtons, in 1802. The letters are written in a ſtyle of contemptuous ſuperiority, to which, with all our reſpect for Mr. Marſh (great and ſincere as that reſpect is), we cannot admit that either the ſubject of the Remarks, or the manner in which Michaelis and his commentator were treated by the remarker, gave juſt provocation. The conſequence was, that the anonymous author publiſhed a ſecond edition of the Remarks, with a preface and notes in reply to Mr. Marſh; but as the public is never long or deeply intereſted in the ſarcaſms of angry polemics, we ſhall take no farther notice of this controverſy, than as it tends to illuſtrate or correct the obſervations and reaſonings of Michaelis and his commentator.

The firſt chapter of the ſecond part of the Introduction to the New Teſtament, treats of the name, number, and arrangement of the canonical goſpels; but it contains nothing that can long arreſt the attention of the reader. The ſecond is of greater importance. It is divided into eight ſections, in which the author takes notice of ſome apparent contradictions in the goſpels; anſwers the objections uſually made to the Evangeliſts, on account of their apparent contradictions reſpecting the order of *time*; lays down rules to be obſerved in making a harmony of the goſpels; conſiders the conſequences of real contradictions, ſuppoſing them to exiſt in the four goſpels; gives an account of the principal harmonies that have been already made; propoſes a harmony of his own; and attempts, but with no great ſucceſs, to reconcile to that harmony the events of two very actively employed Sabbaths.

In all this there is much that is intitled to praiſe; not a little that is mere learned trifling; and ſome things that call for cenſure. On the ſubject of apparent contradictions the following obſervations are incontrovertibly juſt.

"When ſeveral perſons, who have been eye-witneſſes to one and the ſame tranſaction, give ſeparate and independent accounts of it, it is hardly poſſible that they ſhould coincide in every trifling particular. I appeal to any experienced lawyer, whether he would not ſuſpect the truth of a document, containing an examination, on which twenty witneſſes gave the ſame anſwers to the ſame interrogatories? And if they agreed likewiſe in their expreſſions, there would be ground to ſuſpect that the examiner had drawn up the depoſitions himſelf, and either had not interrogated the witneſſes at all, or had ſuggeſted to them the anſwers, in order to carry his point. The reaſon why apparent contradictions are unavoidable in the depoſition of ſeveral eye-witneſſes to the ſame tranſaction, is eaſy to be aſſigned. They do not all obſerve every minute circumſtance of the tranſaction, but one pays particular attention to one circumſtance, another to another circumſtance; this occaſions a variation in their accounts, which it is ſometimes difficult to reconcile. This happened, likewiſe, to the Evangeliſts, as I will illuſtrate by the following inſtance:—St. Matthew, chap. xviii. 1—14, and St. Mark, chap. ix. 33—50, relate the ſame tranſaction, but

but in different points of view, and for that reaſon appear, at firſt ſight, to contradict each other." (Vol. III. Part 1. P. 6.)

That the contradiction is only apparent our author proves to the conviction of every man willing to be convinced; but as his reaſoning is too long to be inſerted entire, and as it would loſe much in any abridgement that could be made of it, we muſt refer our readers to the work itſelf, aſſuring them, that, in reconciling other apparent contradictions of the ſame kind, he is equally ſucceſsful. We muſt be of opinion, however, that he labours under a great miſtake, when he ſuppoſes that the Evangeliſts wrote according to *the rules of art*, and conſtructed their narrations ſo, as that the different events recorded ſhould always appear to be connected with each other, not in the regular order of time, but by the relations of motive and action, and of cauſe and effect. This idea is rejected by the learned commentator, who contends that, at leaſt, they muſt have *meant* to relate the events of the life of their Divine Maſter in the order of *time*; and that if their relations cannot be reconciled to each other on *this* ſuppoſition, the inſpiration of ſome of them muſt be abandoned.

In the opinion of the anonymous remarker, and we heartily concur with him, this hypotheſis is as groundleſs as the other, if not the moſt groundleſs of the two.

"Michaelis (ſays he) allows that the Evangeliſts did not write in chronological order; which poſition his commentator controverts. The former ſays, that the difference between an annaliſt and an hiſtorian ariſes out of this circumſtance, and that the very excellence of the hiſtorian depends upon it. The latter argues, that the arrangement of facts is the true criterion of their ſucceſſion, and that the reader is liable to make falſe inferences if it is violated; which may be true, in great meaſure; but ſtill, in fact, the beſt hiſtorians have not confined themſelves to this, eſpecially when they have been intent upon what the annaliſt regards not, the cauſes and connection of events, and a clear repreſentation of ſuch to the reader, inſomuch, that it often is not eaſy for the chronologer to find the exact date of every event, even as related by the beſt hiſtorians. None, I believe it may ſafely be affirmed, have tied themſelves down to ſo ſtrict an order as the harmoniſts wiſh to find in the goſpels. Michaelis further argues, which comes nearer to our ſubject, that biographers are apt to take this liberty; which is alſo denied by his commentator; except ſo far as they divide their hiſtory into ſubjects or claſſes, relating each in order of time. Yet, I believe, he will find few biographers ſo ſtrict in their chronology. I am ſure the great biographer of claſſical antiquity is not. It is true that he does not confound one end of his hero's life with the other; he obſerves a general method, but is very little attentive to the particular arrangement, and often digreſſes as the ſubject or his fancy leads him away; inſomuch, that, without other aſſiſtance, a chronologer would be puzzled to make out a very exact arrangement of his facts. Now I ſhould deny that the Evangeliſts are either to be conſidered as hiſtorians or biographers. I mean that they are not ſuch ſimply. It is true that they have made hiſtory the vehicle of all the inſtruction which they convey, and that ſome parts of the goſpels are purely hiſtorical; as their account of the birth and infancy, of the ſuf-

ſerings and reſurrection of Chriſt. They ſet out each of them with the former of theſe, and the latter are the common concluſion of all. But of what does the intermediate part conſiſt? Not, certainly, of a regular life of Chriſt, purſued, in ſtrict order, from one end of it to the other; but of his miniſtry, conſiſting of two things, miracles performed, and doctrines delivered. Scarcely any other facts are mentioned, unleſs incidentally, and for the ſake of theſe. Now theſe are not to be confounded together, ſo as that the laſt ſhall be firſt, and the firſt laſt; ſomething of order and method muſt be obſerved, becauſe a former miracle or doctrine may be introductory to a latter: but there is no neceſſity for a very exact chronological rule. The miracles are indeed hiſtorical facts, and, therefore, it is neceſſary that they be ſtrictly true, with the material circumſtances attendant upon them: but it is often immaterial which happened firſt, and which ſecond, and ſo of the doctrines, which were delivered firſt, and which afterwards. That the Evangeliſts were regardleſs of the exact order of time, as unneceſſary to their purpoſe, is, I think, ſufficiently intimated, by their having given few dates: the three firſt having not even given enough to determine the duration of our Lord's miniſtry. And St. John, whoſe method is more ſtrict, has not even left this queſtion clear of doubt. In ſhort, the whole difficulty ariſes from giving to the goſpels a character which their authors never intended they ſhould have, that of being purely hiſtorical. If they were to be compared to any work of claſſical antiquity, I know of none which bears ſo near a reſemblance to them as Xenophon's *Memorabilia*. That author alſo begins from a certain point, and ends with an hiſtorical detail of the death of Socrates. The intermediate parts conſiſt of ſeveral examples of the diſcourſes of Socrates, ſelected and put together not without method, but by no means in exact order of time. And they have not for that reaſon the leſs weight. In neither caſe has the author made himſelf ſubject, equally with the hiſtorian or biographer, to the laws of chronology." (*Remarks*, Pp. 10—14.)

Theſe are juſt obſervations; and perhaps they may receive ſome additional weight from the fact, that this mode of writing has not been confined to the Evangeliſts and claſſical antiquity. It has been very generally adopted by modern writers of anecdotes, or of ſuch works as we know by the name of *ana*, of which the object is to diſplay the hero's character from his own ſayings and actions, recorded with very little regard to the order of time. The life of Johnſon, by Boſwell, which, whatever be its faults as a piece of compoſition, certainly exhibits, in the converſations and repartees of the ſage, a juſt view of his wiſdom and his wit, abounds with digreſſions from chronological order, though the baſis of it was a journal regularly kept by the author; and had any other of Johnſon's intimate friends publiſhed, from a ſimilar journal, a work on the ſame plan, and for the ſame purpoſe, there would, undoubtedly, have been as many chronological diſcrepances in the two narratives, as Michaelis and his commentator have found in the three firſt goſpels. Boſwell, indeed, informs his reader *when* he deviates from chronological order, in conſequence of having forgotten or neglected to inſert certain converſations in his journal; but if he had not previouſly *profeſſed to write from a journal*, and in the order of time, which the Evangeliſts

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no where do, he might have withheld this information, and yet challenged to himſelf all the credit that is due to a man of veracity.

For theſe and many other reaſons, which will occur to the intelligent reader, we are of opinion that no good can poſſibly ariſe from attempting to force every thing recorded by the Evangeliſts into the order of *time*; for it is apparent, that in recording many of our Lord's diſcourſes and miracles, they paid no regard to that order, but "ſet down" doctrines taught, and miracles performed, as thoſe things aroſe in their own memories. Harmonies, as the remarker obſerves, are certainly of conſiderable uſe in bringing together parallel paſſages, that they may be compared, for the purpoſe of mutual illuſtration, and in this view we know not, perhaps, a better harmony than that which is propoſed by Michaelis; but as the Evangeliſts wrote not with the words of man's wiſdom, it is worſe than uſeleſs to bend their narratives into a conformity with the laws of criticiſm; and he muſt have ſtrange notions, indeed, of inſpiration, who pronounces them uninſpired, becauſe they have occaſionally recorded facts in a different order of ſucceſſion, or with ſome little variation of the attendant circumſtances.

In the third chapter Michaelis treats of the cauſe, why St. Matthew and St. Mark, and alſo St. Mark and St. Luke, have, in ſeveral inſtances, a remarkable verbal harmony, though the one did not copy from the writings of the other; but the chapter is remarkable for nothing but a diſplay of the author's extreme inaccuracy, and little acquaintance with the idioms of pure Greek. That ſeveral of the paſſages which he has quoted as harſh Hebraiſms, are authorized by claſſical writers of Greek is completely proved by his learned commentator, who has likewiſe detected him, in one or two inſtances, adding or inſerting a word in order to make a Hebraiſm of a phraſe, which even Plato or Xenophon might have employed had they been writing on ſuch a ſubject.

In order to account for the verbal harmony, which he partly found, and thus partly made among the three firſt goſpels, he ſuppoſes that St. Luke, as well as St. Mark, and the tranſlator of St. Matthew from Hebrew into Greek, retained, whenever they found them correct, not only the *ſenſe*, but alſo the very *expreſſions* of thoſe ſpurious goſpels to which St. Luke refers in the preface to his own. That there were ſpurious goſpels in circulation before the Evangeliſt ſet down to write his, ſeems, indeed, evident; but that he compiled his own goſpel from them will be admitted by no man who underſtands the true import of the words in which he ſpeaks of thoſe, who *took in hand* to write goſpels.* Our author, indeed, contends, that he claims to himſelf no higher degree of credit than what is due to accurate reſearch; but that παρηκολουθηκως does not, as this reaſoning ſuppoſes, ſignify a mere compiler, but one who had the means of knowing perſonally the truth of what he relates, is rendered, we think, incon-

* See Lardner's Hiſt. of the Apoſtles and Evangeliſts.

trovertible by the anonymous remarker.* The ſolution, therefore, given by Michaelis, of what he and his commentator conſider as a difficulty, muſt be abandoned, and is, in fact, abandoned by the latter, who, in a long and learned diſſertation, propoſes another hypotheſis to account for the verbal harmony among the three firſt Evangeliſts.

This harmony, he ſays, is "inexplicable on any other, than one of the two following ſuppoſitions; either, that St. Matthew, St. Mark, and St. Luke, copied the one from the other, or that all three drew from a common ſource. For it is wholly impoſſible, that three hiſtorians, who have no connection, either mediate or immediate, with each other, ſhould harmonize as St. Matthew, St. Mark, and St. Luke do. Even eye-witneſſes to the ſame facts, if they make their reports independently of each other, will never relate them in the ſame *manner*, and ſtill leſs in the ſame *words*. Different obſervers regard the ſame facts from different points of view, the one pays attention to one circumſtance, the other, to another circumſtance; and even the circumſtances which they obſerve in common, they will arrange and combine in their own minds in ſuch a manner, as to produce two repreſentations, which, though upon the whole the ſame, widely differ in the choice and the poſition of the reſpective parts." (Vol. III. Part 2. p. 168.)

Of the hiſtorians of ordinary facts, which fall under their own obſervation, this is certainly true; and it muſt be true, in *ſome* degree, of all hiſtorians, though not of all in an *equal* degree. The Evangeliſts are the hiſtorians of *miracles*, which muſt have made on their imaginations an impreſſion too forcible to be ever effaced, and of doctrines which they were called upon by duty, as well as by reverence for their Maſter, to treaſure up in their memories in his very words. Had there not been a remarkable harmony among them, in recording theſe things, their minds muſt have been conſtituted differently from the minds of all other men; for it is not denied, that in the *order* of their narratives, and in the *unimportant circumſtances* attending the facts which they record, there is no ſuch wonderful harmony.

The writer of this article has as vivid an idea at this moment as he had forty years ago, of the flaſh and report of the firſt great gun which he ſaw fired; and as diſtinct a remembrance as he had at the diſtance of one year, of the effect produced among the crowd contiguous to the gun. It was at a review to which he had gone with ſome companions, nearly of his own age, the very names of whom he has now forgotten; as he doubts not but ſuch of them as are alive may have forgotten his. Nay, he does not recollect, with certainty, whether the regiment reviewed was in the *Highland uniform*, though that uniform is very different from all the other uniforms of the Britiſh army; he could not ſay in which of the ſummer months, nor

* See the *Remarks*, Pp. 16—23.

poſitively

poſitively in what *year* he witneſſed that ſcene which to him was ſo new and ſo ſtriking; but he is certain that the gun was fired on the right of the line. Suppoſe now, which was probably the caſe, impreſſions to have been made on the minds of his companions ſimilar to thoſe which were made upon his; will any man doubt but that if three of them were, at this diſtance of time, to give a hiſtory of the ſame, as it preſents itſelf to their minds reſpectively, there would be a remarkable harmony among them in their *manner* of deſcribing the flaſh and report of the gun, and its effects on the ſurrounding crowd; whilſt they would not harmonize, perhaps, in any other circumſtance. But how weak, even on the mind of a boy, muſt be the impreſſion made by ſuch a ſcene as this, when compared with the impreſſion made on the minds of the diſciples, even by the leaſt ſtriking of their Maſter's miracles? Let it be remembered, too, as a univerſal fact, or a law of human nature, that in proportion as the impreſſion made on the mind, by the principal object, is ſtrong, thoſe produced by the leſs important circumſtances muſt be weak, and therefore liable to be ſoon effaced, or retained faintly and confuſedly. But if theſe facts be admitted, (and let the reader, who has paid any attention to the law of human thought, determine, from what he has experienced in himſelf, whether they can be queſtioned) it will not, we think, be neceſſary to have recourſe to ſuppoſitions, to account either for that degree of harmony which prevails among the three firſt Evangeliſts, when recording the *miracles* of our bleſſed Lord, or for the diſcrepancy which is found in what they ſay of the leſs important *circumſtances* attending the performance of theſe miracles. For their harmony in every other detail, the anonymous remarker thus ſatisfactorily accounts.

"I would obſerve here, that all, or almoſt all, the inſtances of *verbal* agreement which he (Mr. Marſh) alleges, are taken from the ſpeeches or diſcourſes of our Lord: ſcarcely any belong to thoſe parts which are purely narrative. This circumſtance, ſeems to me, to offer a much more reaſonable ſolution of the difficulty, than his hypotheſis. We are no longer concerned with the caſe of eye-witneſſes, who do not relate *facts in the ſame manner, and ſtill leſs in the ſame words.* Our hiſtorians are of another deſcription; they are thoſe, who are labouring to repeat, accurately, the ſpeeches and diſcourſes of another; in which caſe, even common hiſtorians would endeavour to preſerve the exact ſenſe, or, as far as their memory would ſerve them, the ſame words. In ſeeking to do this, it is not to be wondered at that two or three writers ſhould often fall upon a verbal agreement; nor, on the contrary, if they write independently, that they ſhould often miſs of it; becauſe their memory would often fail them. With regard to the ſacred writers, *it is natural to ſuppoſe them ſtudious of this very circumſtance; and we have alſo reaſon to think, that they had aſſiſtance from above to the ſame effect:* and yet it is not neceſſary to ſuppoſe, that either their natural faculty, or the extraordinary aſſiſtance vouchſafed them, or both, ſhould have brought them to a perfect identity throughout; becauſe it was not neceſſary for the purpoſes of Providence, and becauſe it would have affected their character of original independent witneſſes. Let me add, that theſe diſ-

courſes, before they were committed to writing by the Evangeliſts, muſt have been often repeated amongſt the Apoſtles in teaching others, and in calling them to remembrance among themſelves. St. Matthew had probably often heard, and known, how his other fellow-labourers recollected the ſame diſcourſes which he had ſelected for his own preaching and writing. We know not how much intercourſe they had with each other, but probably a great deal before they finally diſperſed themſelves, (and it is hardly conceiveable that thoſe, whoſe hearts burned within them whilſt Jeſus talked with them by the way to Emmaus, could converſe, when they met, on any thing but the miracles and diſcourſes of their Maſter.) St. Mark and St. Luke had the ſame opportunities, even if they were not original eye-witneſſes. I admit, then, of a common document; but that document was no other than the preaching of our bleſſed Lord himſelf. He was the great prototype. In looking up to him, the author of their faith and miſſion; and to the very words in which he was wont to dictate to them, (which not only yet ſounded in their ears, but were alſo recalled by the aid of his Holy Spirit promiſed for that purpoſe,*) they have given us three goſpels, often agreeing in words, though not without much diverſification, and always in ſenſe." (*Remarks*, Pp. 32—34.)

This is ſound reaſoning, to which the learned author adds conſiderable ſtrength in the 19th note publiſhed at the end of his highly valuable pamphlet, a note, in which he completely obviates the objections urged by Mr. Marſh in his *letters*, as well as the ſenſeleſs cavils of the *Imperial Reviewer*, who, had truth been his object, would have introduced to the notice of his readers the *ſecond* as well as the *firſt* edition of *the Remarks*, ſince both were publiſhed before the commencement of his critical labours.

In the ſecond chapter of his diſſertation, Mr. Marſh expoſes the weakneſs of the arguments employed by thoſe who maintain that the Evangeliſts in ſucceſſion copied from each other.

"From the verbal harmony between St. Matthew and St. Mark, one writer concludes that St. Mark copied from St. Matthew, while another concludes, that St. Matthew copied from St. Mark: from the verbal harmony between St. Matthew and St. Luke, one writer concludes, that St. Luke copied from St. Matthew, while another concludes, that St. Matthew copied from St. Luke: and laſtly, from the verbal harmony between St. Mark and St. Luke, one author concludes, that St. Luke copied from St. Mark, while another concludes, that St. Mark copied from St. Luke. This

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* St. John XIV. 26. This is indeed a direct promiſe only that the Comforter ſhould bring all *things* to their remembrance, whatever Chriſt had ſaid unto them; but he who knows how cloſely *words* and *ideas* are linked together in the mind, and that they *muſt* be ſo by the great law of aſſociation, will perceive at once, that, in the preſent caſe, the *things* which Chriſt had ſaid unto them could not be brought to their remembrance without bringing the *words* which he had uſed with them. But Chriſt ſpoke in Hebrew, or a dialect of Hebrew, and the goſpels are written in Greek! True; and therefore the verbal harmony of the Evangeliſts is not always perfect, even when there is not a ſhade of difference in the ſenſe.—REV.

contrariety

contrariety of concluſion from the ſame premiſes, is occaſioned by the circumſtance, that each writer ſets out with a previouſly aſſumed opinion, in reſpect to the time when the goſpels were written, and as this opinion is different in different perſons, the concluſions, which they deduce, muſt likewiſe be different." (P. 178.)

Theſe are certainly ſufficient reaſons for rejecting an hypotheſis, where, as we have ſeen, no hypotheſis is neceſſary; but as ſome one of the three firſt Evangeliſts muſt have written before the other two, the ſuppoſition that they copied from each other in ſucceſſion is certainly not ſo extravagant, as that which makes them all copy from anonymous original documents, for the very exiſtence of which there is not the ſhadow of evidence. Grieſbach has accordingly ſo modified this hypotheſis, as to compel our author to ſpeak of it in the following terms.

"We ſee then, that Grieſbach's opinion is an hypotheſis, aſſumed to explain, not only St. Mark's verbal harmony with St. Matthew and St. Luke, which object it has in common with other hypotheſes of this kind, but likewiſe and principally two other phænomena in St. Mark's Goſpel, relative, firſt to the arrangement which is obſerved in it, and ſecondly, to its contents. Now that theſe two phænomena *can* be ſolved by the propoſed hypotheſis, may be readily granted: but before we exclude all other hypotheſes, and adopt this as the true one, we muſt ſhew, that no other hypotheſis can ſolve the phænomena as well as the propoſed one. For, if we can account, in any eaſy and ſatisfactory manner, for the contents and the arrangement of St. Mark's goſpel, without having recourſe to the ſuppoſition, that he compiled it from the goſpels of St. Matthew and St. Luke, the circumſtance, that this ſuppoſition likewiſe explains the two abovementioned phænomena, proves only that it *may* be true, not that it *is* ſo. But it will be ſhewn hereafter that the contents and the arrangement of St. Mark's goſpel are capable of a very ſatisfactory ſolution on a totally different hypotheſis; and therefore, that every condition, which is requiſite, in order to give weight to the proof, that St. Mark compiled his goſpel from thoſe of St. Matthew and St. Luke, abſolutely fails. (P. 182.)

This reaſoning is ingenious and ſolid; but it operates as well againſt the totally different hypotheſis referred to by our author, as againſt the hypotheſis of Grieſbach. If Grieſbach has accounted, in an eaſy and ſatisfactory manner, for the contents and the arrangement of St. Mark's goſpel, the circumſtance that our author's hypotheſis explains theſe two phænomena likewiſe, proves only that it *may* be true, not that it *is* ſo. The condition, therefore, which is requiſite, in order to give weight to the proof, fails, according to this reaſoning, as well in the one hypotheſis as in the other; and it remains with the reader to judge for himſelf, whether it be moſt rational to conclude, that, as the Evangeliſts cannot be ſuppoſed to have written all at the very ſame time, they ſucceſſively copied from each other; that St. Matthew, St. Mark, and St. Luke, copied from *unknown documents* which *cannot be proved* to have *ever exiſted*; or that the frequent converſa-

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tions which they muſt have had with each other about the diſcourſes and miracles of their common Lord, together with the promiſed teaching of the Comforter, who was to bring all things to their remembrance, are ſufficient to account for that agreement in words and in manner, which appears ſuch a difficulty to the German Divine.

Mr. Marſh ſtates, in his fourth chapter, various hypotheſes to ſolve this difficulty, beſides thoſe of which we have already taken notice; but as he very completely demoliſhes them all, we ſhall paſs on to that of Eichhorn, which may be conſidered as the baſis of his own. This learned Divine, who ſeems to think no opinion valuable which is not new,

"Suppoſes that only *one* document was uſed by *all three* Evangeliſts, but he ſuppoſes that various additions had been made in various copies of it, and that three different copies thus variouſly enriched, were reſpectively uſed by our three firſt Evangeliſts. By a very ingenious analyſis of our three firſt goſpels, he has inveſtigated both the contents of the aſſumed original document, as it exiſted in its primitive ſtate, and the various additions which were made to it in the copies, which he ſuppoſes were uſed by St. Matthew, St. Mark, and St. Luke. The principle which he adopts in this inveſtigation, is the following:—That all thoſe portions, which are common to all three Evangeliſts, were originally contained in the common document; that the ſections, whether great or ſmall, which are common to St. Matthew and St. Mark, but not to St. Luke, and at the ſame time occupy places in the goſpels of St. Matthew and St. Mark, which correſpond to each other, were additions made in the copies uſed by St. Matthew and St. Mark, but not in the copy uſed by St. Luke; and in like manner that the ſections found in the correſponding places of the goſpels of St. Mark and St. Luke, but not contained in the goſpel of St. Matthew, were additions made in the copies uſed by St. Mark and St. Luke." (P. 192.)

As reverence for the character of the ſacred writers ſeems to be a ſentiment unknown to the divines of modern Germany, it is hardly worth while to obſerve, that this hypotheſis degrades the three firſt Evangeliſts, not excepting even St. Matthew himſelf, from the rank of original and inſpired authors, to that of ſervile tranſcribers and mean plagiaries; but as the followers of Eichhorn are all philoſophers, they cannot ſurely think it unreaſonable in us to demand ſome evidence for the exiſtence of their aſſumed document in its various forms. In Britiſh philoſophy it is not enough to fabricate an hypotheſis, which, if admitted in all its parts, would ſufficiently account for the phænomena of nature; for, ſays Newton, "no cauſes ſhall be admitted but ſuch as are TRUE, and ſufficient to account for the phænomena," by which we apprehend him to mean, that no cauſe of any event ſhall be admitted, which we do *not know* to be actually concurring in the production of that event. Hence it is that the doctrine of thoſe ancient philoſophers, who ſuppoſed the heavenly bodies to be carried round in their orbits by conducting

ducting intelligent minds, is now univerſally and juſtly rejected; not becauſe there may not be many ſuch minds

> ———Of which the beſt could wield
> Thoſe elements, and arm him with the force
> Of all their regions;

but becauſe we know nothing of ſuch minds being ſo employed. Eichhorn would undoubtedly have laughed at the man, who, becauſe it is confeſſedly impoſſible to aſſign a mechanical cauſe of the phænomena of gravitation, ſhould have gravely demanded of him to admit this old hypotheſis of conducting angels; and yet he demands of us to believe, without the ſhadow of evidence, that the three firſt Evangeliſts were mere plagiaries from ſome unknown document, only becauſe he thinks that their agreement in words and manner cannot otherwiſe be accounted for! Might they not have been in the practice of writing down their Maſter's diſcourſes immediately after they were delivered, and of comparing their notes with each other? The ſuppoſition, if they could write before the day of Pentecoſt, is ſurely not unnatural, while it accounts ſufficiently for every inſtance of their agreement as well as of their apparent difference.

In the ſixth chapter of this ingenious diſſertation, we have an account of two hypotheſes, the one by Bolten, and the other by Herder.

"Bolten aſſumes, not only that St. Matthew wrote his goſpel in Hebrew, but that his Hebrew goſpel was the ground-work of our three firſt goſpels, and that theſe contain different Greek tranſlations from it: that our *Greek* goſpel of St. Matthew is a tranſlation of the whole of it, to which, perhaps, ſome additions were made; that St. Mark's goſpel contains a Greek extract from it, and that St. Luke's goſpel likewiſe contains a Greek tranſlation of many parts of it, to which St. Luke himſelf made many additions, which he derived from other ſources. Further, Bolten ſuppoſes, that the Greek tranſlation of St. Matthew's Hebrew original was made before the goſpels of St. Mark and St. Luke were written, and that both St. Mark and St. Luke had recourſe to it." (201.)

This is perhaps the moſt rational and ſober *hypotheſis* which has yet been brought to our notice; as Herder's is certainly the moſt extravagant and abſurd. *He* ſuppoſes a common document; but it was not a *written* document, nor yet *the diſcourſes of our Lord treaſured up in the memories of the Evangeliſts themſelves*, but a "mere *verbal* goſpel, which conſiſted only in the preaching (κηρυγμα) of the *firſt teachers* of Chriſtianity." As the diſorderly Corinthians, "when they came together, had, every one of them, a pſalm, a doctrine, a tongue, a revelation, and an interpretation," ſo, it ſeems, muſt the Lutheran divines of Germany, when they write of the three firſt goſpels, have every one of them an *hypotheſis* to account for their origin; but it was reſerved for the author of *Oriental dialogues*, and of *a philoſophy of the hiſtory of man*, to ſuppoſe them mere compilations from general report!

Mr. Marſh having ſhewn that to each of theſe hypotheſes may be urged

urged inſuperable objections, proceeds, in the ſeventh chapter, to prepare the reader for his own.

" But, ſays he, ſince the *hypothesis* of a common Hebrew or Chaldee original may be repreſented in *a great variety of forms*, and is capable of being combined with *various other ſuppoſitions*, it is not impoſſible that ſome form and ſome combination, hitherto not made, may ſolve the phænomena of every deſcription. In the following inquiry, therefore, an attempt will be made to diſcover, if poſſible, ſuch a form and ſuch a combination as will anſwer the propoſed end. For the phænomena in the verbal harmony of the Evangeliſts, as will appear hereafter, affords ſo ſevere a teſt, that no other aſſignable cauſe, than that by which the effects were really produced, can be expected to account for them. And if it ſhall appear, on actual trial, that only one among the numerous forms of the general hypotheſis anſwers our purpoſe, we may be certain that none of the others can be true. But whether that, which does explain the phænomena in the verbal agreement and diſagreement of the Evangeliſts, is itſelf the true one, depends again on the queſtion, whether it accounts for the contents and arrangements of the goſpels." (Pp. 207, 208.)

Had we met with this reaſoning in the writings of Eichhorn or of Herder, we ſhould have treated it with a degree of contempt, which our reſpect for the ingenuity and erudition of Mr. Marſh will not permit us to expreſs for any thing which may fall from the pen of a man who has deſerved ſo well of the republic of letters; but we muſt ſay, that it carries no conviction to our minds. We may, indeed, be certain, that no hypotheſis can be true which does not account for the phænomena which it is invented to ſolve; but it ſurely does not follow, in any caſe of intricacy or remote antiquity, that the hypotheſis *muſt* be true, which does account for thoſe phænomena, even though we can frame but one ſuch hypotheſis. No mechanical hypotheſis, as we have already obſerved, can account for the phænomena of gravitation; the old hypotheſis of conducting minds accounts for it ſufficiently; but of the truth of that hypotheſis we have no evidence, and therefore we think it much more rational to refer the phænomena in queſtion to the ſuperintending providence of God, than to contend that the planets *muſt* have each a conducting mind, becauſe we cannot frame another hypotheſis which accounts for their revolution in elliptical orbits. Our objections to Mr. Marſh's hypotheſis, in the preſent caſe, are ſtill ſtronger; becauſe there is not only no evidence of its truth, but alſo, as we think, ſufficient evidence that no hypotheſis is neceſſary. The promiſe that the Comforter " ſhould bring all things to the remembrance of the diſciples," was certainly made; and, as we believe it to have been fulfilled, it was fully ſufficient, as we have already ſhewn, to account for thoſe phænomena, for which the hypotheſis of a Chaldee original was firſt thought of.

" From a minute analyſis of any work it is not difficult (ſays the anonymous remarker) to frame an hypotheſis which ſhall ſuit all the particulars. It is like framing a prophecy after the event. But this is not ſufficient. It is alſo neceſſary, that the hypotheſis ſhould be probable and unexceptionable in itſelf; that it ſhould be conſiſtent throughout; and if it lead to the calling

calling to light any written work unknown before, that there be ſome evidence in fact of the work's having exiſted; eſpecially in a caſe where it is extremely improbable that it ſhould be totally loſt, and unknown for ages, if it had once actually exiſted. The author himſelf maintains that his hypotheſis is a very ſimple one; which aſſertion ſeems unaccountable, except from the fondneſs of the parent to the child. He ſuppoſes, 1ſt. That there exiſted a common Hebrew document. 2dly. That this original document, before it had received any additions, was tranſlated into Greek. 3dly. That the original afterwards received additions of two ſeveral kinds; ſo as to form two copies, each having additional circumſtances, and additional tranſactions, differing from thoſe of the other. 4thly. That farther additions were made, and involved with the former, ſo as to form three different copies, the originals of the three goſpels of St. Matthew, St. Luke, and St. Mark. I abbreviate this according to the author's own table of the genealogy of theſe tranſcripts, as he calls it (being in truth a long and difficult pedigree) for the reader muſt ſee that it might be drawn out into many more articles, if every ſtep of the proceſs were to be ſtated ſeparately. But we have not yet done; for 5thly. Another ſupplemental Hebrew document (Γναμολογια) muſt be ſuppoſed, which was common to two of the Evangeliſts, but was firſt divided into two different copies. 6thly. and laſtly, The goſpel of St. Matthew, which we now have, was a tranſlation from the original, with inſertions from thoſe of St. Mark and St. Luke; at the diſtance, if I reckon right, of ſix ſteps from the original document.* I leave the reader after this recital, which I truſt is not in the leaſt exaggerated, to his own judgment of the ſimplicity of the hypotheſis.

"Meanwhile, under what character are our divine Evangeliſts now repreſented? They are become the mere copiers of copyiſts, the compilers from former compilations, from a farrago of goſpels, or parts of goſpels, of unknown authority every one of them. Where are now the four goſpels of Origen, ἃ καὶ μόνα ἀναντίῤῥητα ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ Θεοῦ; to which moſt certainly the Chriſtian Church has ſet its ſeal from the beginning, as original authentic documents, the charter of its foundation. The author maintains that his hypotheſis is perfectly conſiſtent with divine inſpiration. How this can be he afterwards attempts to explain: not ſatisfactorily in my judgment. It muſt indeed be a very low degree of inſpiration. The Holy Spirit is reduced to a very ſervile taſk, in ſuperintending the labours of ſuch copiers and compilers. It can ſcarcely be ſaid, as our Saviour promiſed, to teach them all things, and bring all things to their remembrance, when all is copied and tranſcribed." (*Remarks*, Pp. 23—26.)

To induce us to adopt an hypotheſis fraught with ſuch conſequences, it is not enough to prove that every other form of the hypotheſis of an original document is in ſome particular defective. This Mr. Marſh does very completely; but we deny the neceſſity of any other document than the preaching of our Lord treaſured up in the memories of the Apoſtles, as brought to their remembrance by the Comforter; and we demand evidence for the exiſtence of any ſuch document or documents as are here ſuppoſed.

"Our author, aware of this defect in the total want of teſtimony in his favour, and in the counter-evidence to be derived from the ſilence of all

* Six at leaſt in the direct line: five others are collaterally neceſſary on account of the other goſpels, or eleven in all at the leaſt.

antiquity

antiquity on the ſubject, has endeavoured to fabricate to himſelf ſome little matter of confirmation of his hypotheſis. But here I am concerned to ſay, that, on examining his authorities, I found a want of ſincerity or correctneſs which I ſhould not have expected in ſo learned and reſpectable a writer. He quotes firſt, the των δωδεκα ευαγγελιων, or *ſecundum apoſtolos*, as mentioned by Origen, St. Jerom, and Theophylact: but he neglects to inform the reader that they all quote it as a ſpurious work, and attribute no authority to it. And, if we may judge from the fragments now preſerved, it appears to have been both ſpurious and fabulous. He quotes next a ſuppoſed work called απομνημονευμαϛα των Αποϛολων; and adds, that by this name Juſtin Martyr calls the work from which he cites paſſages relative to Chriſt's hiſtory; ſaying alſo expreſsly of it υπο των αποϛολων και των εκεινοις παρακολουθηϛαντων συνϛεταχθαι.* Here it is that there is chief cauſe of complaint. The reader will be ſurpriſed when I tell him that by this title Juſtin Martyr means the four goſpels now extant, and that he has expreſsly explained himſelf to that purpoſe.† I will give his words: 'Οι γαρ αποϛολοι εν τοις γενομενοις υπ' αυτων απομνημονευμασιν, ἁ καλειται ευαγγελια, ουτως παρεδωκαν.' And he proceeds to quote the words of Chriſt in inſtituting the ſacrament as we have them now.‡ Again, he quotes the ſame work as giving Chriſt the title of Son of God. Again, from the ſame, 'Υιον Θεου εαυτον ελεγε, καλαβας περιπαλιν, σωσαλω αυτον ὁ Θεος,' plainly giving the ſubſtance of the words of St. Matthew and St. Luke, as quoting from memory. Again, the ſilence of Chriſt, and his refuſing to anſwer before Pilate, is quoted from the ſame. And Matt. v. 20, is quoted verbatim under the ſame title. As alſo Matt. xii. 39, there being only a ſlight difference in the preceding quotation. Again, at once Luke xxii. 44, Matt. xxvi. 39.§ In another place he ſpeaks of the public reading of theſe απομνημονευμαϛα των αποϛολων, together with τα συγγραμματα των προφητων (the Old and New Teſtaments) in the public worſhip of Chriſtians. In ſhort, there can be no doubt but that he means the four goſpels of the New Teſtament. In which caſe the argument turns againſt our author; for it alſo follows that Juſtin Martyr knew of no other work of that title, nor even of the ſame deſcription. And we are now ſpeaking, let it be remembered, of an author of the ſecond century, who was likely to receive, through very few ſteps, any thing known to the firſt Chriſtians.‖ There ariſes therefore from hence a very ſtrong preſumption, that they had no ſuſpicion of the exiſtence of any authentic document concerning Chriſt, prior to theſe which had then taken the name they now bear, ευαγγελια. It is not, therefore, I think, too much to ſay, that the hypotheſis is contradictory to all hiſtory; as well as derogatory from the authority attributed to the Evangeliſts, in all ages, as original writers." (Remarks, Pp. 28—30.

This the Imperial Reviewer has been pleaſed to call declamation; but Mr. Marſh himſelf felt it to be reaſoning, and endeavoured in his letters to prove it inconcluſive. That his endeavours have not been

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* Juſt. Mart. p. 331, Marg. Edit. Thirl. † Apol. 1, p. 94.

‡ Dial. cum Tryph. P. II. p. 327. § Ibid. 331.

‖ Irenæus concurs, and has a chapter on this very ſubject, "Lib. 3. Cont. Hær. c. 11. *Neque autem plura numero quam hæc ſunt, neque rurſus pauciora capit eſſe Evangelia.* Et infra, *Veri omnes et indocti* et inſuper audaces, qui fruſtrantur ſpeciem Evangelii, et vel plures quam dictæ ſunt vel etiam pauciores inferunt perſonas Evangelii."

ſucceſsful

ſucceſsful the reader, whoſe judgment is not warped by the love of novelty, will be convinced by comparing the arguments which he has urged in behalf of his original documents, with the ſixteenth note, extending from page 70 to page 95, of the ſecond edition of his antagoniſt's invaluable remarks. An hypotheſis, reſting on no foundation known to the Church of Chriſt for 1800 years, cannot now be admitted to ſolve a difficulty purely hiſtorical which admits of an eaſy ſolution without any hypotheſis. We deem it therefore uſeleſs to waſte the reader's time or our own in examining how well it is adapted to ſerve the purpoſe for which it was formed; but we acknowledge with pleaſure, and with ſome pride, that our countryman has diſplayed, through the whole diſſertation, both learning and ingenuity vaſtly ſuperior to the ingenuity and erudition employed by Eichhorn and his other German friends in their attempts to account for the harmony of the three firſt goſpels. We truſt, however, to be pardoned, though we declare that his arguments for the exiſtence of original documents appear not to us by any means ſo plauſible, as were thoſe employed by Whiſton to prove *the Apoſtolical Conſtitutions* a genuine work, and by conſequence the moſt valuable book of the Chriſtian ſcriptures. Yet how univerſally and juſtly is the hypotheſis of Whiſton rejected, and with what contempt would Mr. Marſh himſelf probably treat the man who ſhould ſeriouſly adopt it!

We return from Mr. Marſh to Michaelis, who having treated of the goſpels in general proceeds to conſider each of them ſeparately. The fourth chapter of the ſecond part of his learned work is devoted to the goſpel of St. Matthew and its author. Michaelis is of opinion that Matthew and Levi were different perſons; but that they were both tax-gatherers, and both called at the ſame time from the receipt of cuſtom to be diſciples, and probably apoſtles of Chriſt. This opinion is controverted by his Commentator, and the reaſons on which it is built ſhewn to be inconcluſive. He then attempts to diſcover the time at which the apoſtle wrote his goſpel; and with great judgment prefers the teſtimony of Irenæus to the conjectures and reaſonings of more modern critics. On this point Mr. Marſh agrees with him; and, to prove that when an hiſtorical fact is brought into diſpute, *teſtimony* ſhould always preponderate over conſiderations of fitneſs, he urges ſeveral arguments, which might perhaps be ſucceſsfully employed againſt his own favourite hypotheſis. that the three firſt goſpels were compiled from original documents. The author and commentator next inquire in what language St. Matthew wrote his goſpel, and prove to our entire ſatisfaction that he wrote it in Hebrew; whilſt they are both decidedly of opinion that *the Goſpel according to the Hebrews*, which Origen had in his poſſeſſion, either was not the goſpel written by the apoſtle, or was even at that early period ſo corrupted as to be deemed by that learned father a work of no authority. In the diſcuſſion of theſe ſubjects ſix ſections are employed, in which the reader will find much ſound argument and ſober criticiſm; much indeed to inſtruct and nothing to offend him; but we heſitate to give the ſame character of the ſeventh ſection.

In it the author supposes that the person who translated St. Matthew's gospel from Hebrew into Greek may have sometimes mistaken the sense of the original, and he quotes a few passages, of no great importance indeed, in which St. Matthew gives a different account of the same thing from St. Mark and St. Luke. "Nor is it difficult," he says, "for those who are well acquainted with Syriac and Chaldee, which are absolutely necessary to a right understanding of St. Matthew's gospel, to discover in dubious passages the words which were probably used in the original." He then proceeds, encouraging himself by the example of St. Jerom, to inquire what might have been the Chaldee or Syriac words employed by St. Matthew in those passages which he quotes from his Greek gospel as inconsistent with St. Mark and St. Luke. His conjectures must be confessed to be singularly happy; for they completely reconcile the three evangelists, while they are so easy and natural as almost to force conviction on an unwilling mind; but even on that account perhaps they are the more dangerous, for to mere conjecture no authority should be allowed. The Greek copy of St. Matthew's gospel, as the learned remarker justly observes,

"Is undoubtedly of the highest antiquity, being quoted verbatim by Polycarp, and other apostolical fathers,* and amply by Justin Martyr. St.

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* The following are a few instances in which the reader will judge for himself, whether Polycarp and Ignatius have quoted from St. Matthew or the other Evangelists.

Μη κρινετε, ἱνα μη κριθητε. *St. Mat.* c. 7. v. 1.	Μη κρινετε, ἱνα μη κριθῆτε. *Polycarp*, c. 2.	Και μη κρινετε, και ου μη κριθητε. *St. Luc.* c. 6. v. 37.
Εν ᾧ μετρῳ μετρειτε, ἀντιμετρηθησεται ὑμιν. *St. Matt.* c. 7. v. 2. Εν ᾧ μετρῳ μετρειτε μετρηθησεται ὑμιν. *St. Marc.* c. 4. v. 24.	Εν ᾧ μετρῳ μετρῆτε, ἀντιμετρηθησεται ὑμιν. *Polycarp*, c. 2.	Τῳ γαρ αυτῳ μετρῳ ᾧ μετρειτε, ἀντιμετρηθησεται ὑμιν. *St. Luc.* c. 6. v. 38.
Αφες αρτι ουτω γαρ πρεπον εστιν ἡμιν πληρῶσαι πασαν δικαιοσυνην. *St. Mat.* c. 3. v. 15.	Βεβαπτισμενον ὑπο Ιωαννου, ἱνα πληρωθη παντα δικαιοσυνη υπ' αυτου. *Ign. Epist. ad Smyrn.* c. 1.	
Γινισθε ουν φρονιμοι ὡς οἱ οφεις και ακεραιοι ὡς αἱ περιστεραι. *St. Mat.* c. 10. v. 16.	Φρονιμος γινου, ὡς ὁ οφις, εν ἁπασιν, και ακεραιος, ὡσει περιστερα. *Ign. Epist. ad Polycarp:* c. 2.	
Εκ γαρ του καρπου το δενδρον γινωσκεται. *St. Mat.* c. 12. v. 33.	Φανερον το δενδρον απο του καρπου αυτου. *Ign. Epist. ad Ephes.* c. 14.	

Besides these there are many passages in the epistles of Ignatius and Polycarp, as well as one or two in St. Clement's epistle to the Corinthians, which evidently shew that those authors considered our Greek gospel of St. Matthew as undoubtedly authentic.—Rev.

Jerom

Jerom acknowledges that there was no account of its origin. If we muſt, therefore, accede to the uniform tradition of antiquity, I ſee no other way of ſolving the difficulty than to ſuppoſe that St. Matthew publiſhed his goſpel both in Hebrew and in Greek; or at leaſt that the Greek was written under his direction, had his ſanction, and was conſidered as his. I ſee no inconſiſtency in this. He might have firſt publiſhed it in Hebrew for the ſake of the Jewiſh converts; then, as the Church was enlarged, in Greek for general uſe; for which reaſon the latter would naturally ſuperſede the former, and we can underſtand why the Providence of God ſhould permit it. The other, again, might be that which paſſed ſucceſſively into the hands of the Nazarenes and Ebionites, and became more and more interpolated and corrupted. This was a reaſon why the Church ſhould reject it; and will alſo give the ſolution of that which is ſo much controverted between Michaelis and his antagoniſt with regard to Origen's expreſsly acknowledging the Hebrew, and yet in practice diſregarding it. It was laſt, and, as he thought, ſuperſeded; and he acknowledged the Greek alſo to be original." (Remarks, p. 103.)

A goſpel thus authenticated muſt not be conſidered as a tranſlation, and corrected by an original which has now no exiſtence but in critical conjecture.

In the ninth and tenth ſections of this chapter we have a curious, though rather prolix account of the Nazarenes and Ebionites, and of the Hebrew or rather Chaldee goſpels which they uſed; as well as of a Hebrew goſpel publiſhed in the 16th century, firſt by Sebaſtian Münſter, and afterwards by Jean de Tilet, biſhop of Brieux. This publication is clearly proved to be a tranſlation, probably from the Vulgate, by ſome converted Jew, who lived between the 12th and 15th centuries. It is in the rabbinical dialect, and is a work of no value. Of the goſpel of the antient Nazarenes both Michaelis and his editor ſeem decidedly of opinion that the Hebrew goſpel of St. Matthew formed the baſis; but they allow that before the age of Jerom, and even in that of Origen, it was ſo much interpolated as to induce theſe two learned Fathers to refuſe to it the authority of an inſpired book. Of the goſpel of the Ebionites ſtill leſs is known; but both our critics infer, we think from ſufficient evidence, that it was more groſsly corrupted, at a very early period, than even the goſpel of the Nazarenes. As theſe two goſpels have long been irrecoverably loſt, every diſquiſition concerning them, however learned and ingenious, muſt be in a great meaſure uſeleſs; though it is proper to obſerve that Mr. Marſh has proved, to our ſatisfaction, that the two firſt chapters of St. Matthew's goſpel, which ſome modern critics have wiſhed to reject as ſpurious, made, in the days of St. Jerom, part of the goſpel uſed by the Nazarenes.

(To be continued.)

A Sporting Tour through the Northern Parts of England, and great p of the Highlands in Scotland; including Remarks on Engliſh Scottiſh Landſcapes, and General Obſervations on the State of Soc and Manners. Embelliſhed with ſixteen Engravings, by Muſ Medland, Pouncy, Landſeer, Peltro, &c. From Paintings m on purpoſe, by Mr. Gerrard. By Colonel Thornton. 4 Pp. 312. Price 1l. 15s. London. Vernor and Hood. 1804

THE title of this book ſufficiently intimates the nature of t intelligence which the reader may expect to find in it; and h who ſuppoſes that it bears the leaſt ſimilarity to tours undertaken f the purpoſe of deſcribing local manners, or natural hiſtory, will be no ſmall degree diſappointed.

Before we proceed to an analyſis of this work, we muſt appri our readers that the tour, of which it is the ſubject, was undertak for the expreſs purpoſe of conſidering Scotland as a ſporting country and in an advertiſement, by whom written does not appear (f which we are ſorry, as it has contributed to lay the reſpectable au thor under many ſevere animadverſions and charges of egotiſm), w are informed that "it required a gentleman of Colonel Thornton fortune, added to his knowledge of hunting, hawking, and fiſhing to do *in any degree*, that juſtice to the ſubject which it evidently m rits; and it will be acknowledged from the great preparations for th journey, and the manner in which it was undertaken, that no mean were neglected that were likely to conduce to this end!"

Being thus informed what we are to expect, we afterwards lear that the colonel once completed a ſimilar tour upon a much ſmaller ſcale, when, having had occaſion to lament the want of an ingenious artiſt, he now ſupplied the deficiency by engaging Mr. Gerrard, to accompany him in his preſent excurſion. The colonel was alſo attended by a numerous ſuite, and an extenſive apparatus:— the latter conſiſted of two boats for the purpoſe of navigating the lakes; one of which was appropriated to the uſe of Mr. Parkhurſt, the gentleman who accompanied the colonel from London, and his attendants; the other to the author himſelf: there were alſo a complete camp equipage, guns, fiſhing tackle, and every other article likely to be wanted for ſuch an amuſement. Theſe were put on board a ſloop: while the conveyance by land conſiſted of a gig, a number of horſes, and two baggage waggons. The party were the colonel and ſeveral friends, a waggoner, gunner, falconer, and other ſervants.—The project of the encampment, we are told, originated with the colonel, and its utility was inconceivable; for by its means, three or four gentlemen, with their ſervants, hawks, dogs, guns, &c. could be accommodated on any beautiful ſpot that afforded them ſport, without truſting to the precarious entertainment of an inn. The colonel, with true Engliſh hoſpitality, provided ample ſupplies of proviſions, ammunition, tackle, horſes, dogs, and furniture, with *a good cook*,

and

nd all the other ſervants, together with hay, corn, and ſtabling at l the places at which they intended to ſtop; and theſe arrangements eing made, they began their excurſion.—The colonel, and ſome of s friends left London for his eſtate at Thornville. The boat then ailed down the Ouſe with the ſervants and baggage for Hull; while e colonel and his friends ſtopped to regale themſelves with the Mayor of York, in loyal commemoration of his Majeſty's birth-ay. They afterwards proceeded by the old Roman road to Ald-orough.

"This ancient town, which, at preſent, has the appearance of little ore than a neat pretty village, is celebrated in hiſtory as having been a rge populous city in the time of the Romans, the walls and fortifications f which are now converted into arable land, and were long ſince traced y Leland, Camden, and other famous antiquarians. The great number f curious remains of Roman works of art, conſiſting of ſtatues, coins, &c. ug up, and diſcovered, from time to time, in this place, moſt of which ave paſſed into different hands, either as private property, or to enrich Muſeums, has occaſioned Aldborough to be viſited by every curious tra-eller to the north. Among theſe relicts of ancient times, what has prin-ipally attracted the notice of ſtrangers, is the various fragments of Roman avements, in moſaic work, which are to be ſeen here. Of many of theſe, rawings have been made and engravings publiſhed, but the moſt perfect ne hitherto diſcovered, and ſtill to be ſeen, is in the houſe of one Dorothy Ellers, and was dug up about the year 1750, when, intending to ake a cellar on the ſpot, on removing the earth for that purpoſe, Mrs. Ellers firſt noticed it, and has ever ſince taken care to preſerve it in he beſt manner. As this ſpecimen highly merits the notice of every tra-veller, and is ſuperior to thoſe ſo often deſcribed; Mr. Gerrard took a drawing of it, which I underſtand is the firſt that has been made. The figures of this pavement, which occupies the whole floor of a ſmall parlour, are more beautiful and variegated, and conſiſt of a great variety of colours than any I remember to have ſeen. The ſtones of which it is compoſed are, in general, about an inch ſquare, but, in ſome of the interior di-viſions, there are many not larger than common dice. Having, likewiſe, obtained leave to take a drawing of the very perfect gold coin of the Em-peror Trajan, in the poſſeſſion of the ſame perſon, we went forward to Boroughbridge, which, from Aldborough, is a pleaſant walk of about half a mile. I would recommend to travellers, as the eaſieſt method of view-ing the Roman pavement, &c. to leave their horſes or carriages at Bo-roughbridge, and inveſtigate theſe curioſities while their dinner or other repaſt is getting ready.

"At Boroughbridge we ſtopped and took a little refreſhment with my very worthy and intimate friend Capt. W. who accompanied us to take a view of thoſe great curioſities, the three pyramids, in the adjacent fields, vulgarly called the *The Devil's Arrows*, which have puzzled all our cele-brated antiquaries. Some aſſerting that they are ſolid ſtones, and placed as trophies of victories obtained by the Roman generals: others conſidering them as druidical remains, formed of ſome particular compoſition unknown to us.

"While Mr. Gerrard was engaged in taking his ſketch, I had an op-portunity of examining theſe curioſities minutely, and am decidedly of

opinion that they are a *composition*. My reaſons for this are, that none of the ſtone quarries in the neighbourhood produce any ſtones of the colour of thoſe that compoſe the pyramids, which are internally red, and ſeem to be partly compoſed of ſome pulverized materials reſembling brick duſt, which correſponds, in a great degree, with the account given by Pliny, of ciſterns, and other veſſels at Rome, artificially compounded of ſand, vitriol, quick-lime, and ſome unctuous cement, which rendered them ſo hard and durable, that they had all the appearance of ſolid ſtones. Theſe ſingular monuments are ſituated at a conſiderable diſtance from each other, in three ſeparate fields, and not quite in a direct line, as moſt authors have deſcribed them. They are a little out of the perpendicular, inclining to the ſouth-eaſt, which is evidently owing to a ſmall declivity in the ground on that ſide. The dimenſions of the pillars vary; the moſt loſty is about twenty-five feet from its baſe; and the largeſt, which is not ſo high, meaſures, in the girth, eighty-four feet. Their ſhape is quadrangular and pyramidical, but, at the top, very irregular, as if pieces had been broken out; and, having deep fiſſures or grooves, ſuppoſed by ſome to be the effect of their long expoſure to ſtorms of wind, hail, and heavy rains; and, by others, to have been made at firſt to carry off the wet."

Our author ſeems to have been alive to the beauties of the landſcape, in all the parts through which he paſſed, and accordingly he expreſſes his delight at the proſpects between Speningthorne and Cutton-moore. Some hiſtorical information is alſo interſperſed, which, though it be admittedly copied from Dalrymple and other hiſtorians, as well as (we ſuſpect) occaſionally from a gazetteer, affords an agreeable variety to the journal, which would otherwiſe be inſuperably tedious, from the frequent repetition of the delectable entertainment of feaſting, ſucceeding to the diurnal ſports of the field.

On entering Durham, the 6th of June, our party were ſurpriſed at the difference between the language of the people and thoſe of the parts which they had left, that of the former being extremely guttural.

The only enemies our eccentric author expected to encounter were evidently birds and fiſh; but at Morpeth an antagoniſt of a more formidable nature ſeems to have called forth all his ſkill and courage, the account of which he thus introduces.

"Roſe again very early.—This began to diſcompoſe Mr. P. accuſtomed to ſtir, according to the ſouthern ſtyle, at later hours. We ſoon, however, bantered him out of his idleneſs, and he got up with great good temper, when, following his plan, he mounted his hackney, and ſet off to order breakfaſt for us at *Weldon Mill*. The road here is execrable for a carriage, being a continued aſcent for ſome miles. On deſcending, paſſed a very neat modern church, when, the hill being in our favour, we ſtopped at the bridge foot, and while the horſes were feeding, and breakfaſt preparing, rambled along the borders of the beautiful river *Cocket*, in good condition for fiſhing, could we have ſpared time. After breakfaſt, having advanced the carriage and horſes a mile, as we walked ſmartly on, an accident occurred which had like to have proved ſerious. A favourite pointer, that attended us, happened to be playfully rambling about, when, on a ſudden, he was attacked by a very large and furious maſtiff, which ruſhed forward, apparently

apparently with an intention to deſtroy him; we immediately interferred, and the attack, in an inſtant, was changed from the pointer to us. Mr. P. had no other offenſive weapons than ſtones, which he threw at the creature, who, contrary to the general cuſtom with theſe animals, valued them not, and was in the act of flying at my friend, when I gave him the ſevereſt crack I could with my gig whip. This changed the attack to me. I had no defence, but parrying, as ſkilfully as I could, with my whip and my hat: the latter I took off to allow him to ſeize it, when he had broken the whip, which he ſoon did, and intended, as ſoon as he had fairly ſeized the hat, by ſome violent kicks, on the tender part of his belly, to defend myſelf, or rather to defeat my antagoniſt; a way, when at college, and priding myſelf on this *métier*, I have often effected, under that very ſuperior maſter, in the mode of fighting, Mr. C———n. But courage is all cuſtom, and had not the owner fortunately come to our aſſiſtance, rouſed by Mr. Gerrard, who had no offenſive weapon but his delicate *palette* and more delicate bruſh, I rather fear I ſhould only have been ſecond in the conteſt; for a more ferocious, or much larger maſtiff, I never ſaw."

We muſt confeſs that the colonel is often extremely tedious in his deſcriptions, and records many trivial circumſtances, which, though they may be very *pleaſant* to thoſe who know of no better method to paſs the time than in fiſhing for trout or ſhooting at moor-game for whole days together, are to us inſignificant. Indeed, we do not think it of ſufficient importance to the public, to learn how many trout the colonel caught on different days, and how envious his companions ſeemed to be at his ſucceſs, if thoſe who poſſeſs not ſuch intelligence are obliged to pay 1l. 15s. in order to obtain it: and we think that for ſuch a ſum the author ought, at leaſt to have explained the ſecrets which rendered him ſo ſuperior a ſportſman: for we ſober reviewers ſometimes take pleaſure in angling for trout, and other fiſh; and from our patience, perhaps deſerve, though we are unable to command, ſuch ſignal ſucceſs.

With ſuch information as we have alluded to, the colonel *entertains* (no doubt) his *ſporting* readers till he arrives at Edinburgh. Near Dalkeith the party was overtaken by a moſt tremendous ſtorm, during which our author obſerving a conſiderable crowd of people ſtanding in a field, regardleſs of the pelting of the ſhower, rode up to aſcertain the cauſe, and found they were hearing a ſermon from an itinerant preacher, who had ſecured his own perſon in a ſentry box!

It occurs to us, from the ſpecimen before us, that the colonel would make an excellent reporter of *faſhionable news*, for ſome of our daily papers, for, while at Edinburgh, he gives us the *important* information that he met with the Earl of Glencairn and Sir Thomas Wallace, bought ſome biſcuits and Glouceſter cheeſe, paid his compliments to Lord S. and Sir James G.; roſe from table with half a dinner to witneſs the performance of Mrs. Siddons, was affected by the fainting of the ladies, and ſent for a Blackſmith to examine the ſtate of his carriages!

Another tedious portion of the journal now ſucceeds, which contains

tains nothing worthy of notice, except ſuch paſſages as we ſhall extract in progreſſion.

" Meſſrs. P. and G. never having been at Glaſgow, the next day was occupied in viewing that ancient city, and they were much aſtoniſhed with the regularity of the ſtreets and the univerſal magnificence of the buildings. In the evening we were invited to a ball and ſupper, the conſequence of a bet between two gentlemen: the ball-room was elegantly fitted up, and my companions agreed that handſomer women, or, in general, better dressed were not to be met with: their ſtyle of dancing however quite aſtoniſhed theſe *southrons*, ſcarce able to keep ſight of their fair partners. At twelve the ſupper-rooms were opened, and ſupper ended, and a few general toaſts drank, the ladies retired about three; the gentlemen, as is uſual in the north, remained to pay the proper compliments of toaſting their reſpective partners, and I was detained contrary to my wiſhes till *six* in the morning, and then got away, leaving the majority by no means diſpoſed to retire.

" June 21. Day fine. My friends wiſhing to ſee as much of the environs of this charming city as poſſible, we roſe early, and took a walk round what is called the *Green*, a large, ſpacious piece of ground, not unlike a park, being walled in, except to the weſt, which is girded by the river Clyde. This piece of ground has a very excellent walk around it, and is the mall to the town. In the centre ſtands a very uſeful ſquare building, incloſing a court, where the waſherwomen reſide, and dreſs and dry their linen.

" The ſoil of this green is very rich, and affords excellent paſturage for large herds of cows, and here the gentlemen reſort to follow their favourite amuſement, the game of *golf*, which is univerſal throughout Scotland, as well as Holland, where it was moſt probably introduced by ſome of the many natives of Scotland who have reſided in that country. It is a wholeſome exerciſe for thoſe who do not think ſuch gentle ſports too trivial for men, being performed with light ſticks and ſmall balls, and is by no means ſo violent an exertion as cricket, trap-ball, or tennis.

" Returned by the edge of the river, in order to inſpect the quay and the bridges; neither of which are very curious. The old bridge, like many ſuch erections, poſſeſſes little to recommend it in point either of ornament or convenience; indeed, when it was built, carriages were leſs frequent than at preſent, and any kind of conveyance will perhaps do for foot paſſengers. The new bridge is very little ſuperior, being, in my opinion, a poor, taſteleſs building.

" As we wiſhed to return to breakfaſt, we had but very little time to examine a porcelain manufactory, of the Wedgwood kind, eſtabliſhed here. It is in its infancy; but, as the aſſiduity and perſeverance of the North Britons are unparalelled, there can be no doubt but it will ſucceed."

" The plan of education at Glaſgow is better arranged than at any other college I am acquainted with: the incentives to vice are infinitely less, owing to judicious regulations and reſtrictions; whereas the opportunities at Oxford and Cambridge are ſo great as to make it next to an impoſſibility for young lively men to reſiſt the temptation.

" June 25. Day warm. Attended by Mr. D. went again this day, in hopes of ſport, to Berduce. We had now taken every precaution human reaſon could deviſe, to inſure diverſion, and, in order to get baits, had ſent a very well-adapted net and two good fiſhers, but could only procure

four

four trout. With theſe, without loſs of time, being engaged eight miles off to dinner, we baited the fox hounds, and Merlin ſoon got a view; and after a burſt down the lake, of full a mile, we killed a noble pike, of about eleven pounds, and, conſidering the continued ſtorm, which only abated juſt when we left it, we thought ourſelves fortunate.*

" June 29. Roſe early, and amuſed ourſelves with examining my friend's extenſive manufactory of *calico printing* and *bleaching*, (at Dumbarton) which has here arrived to ſuch a degree of perfection, that ſtrangers can ſcarcely form an idea of the quantity of labour performed by the number of hands employed. This excellent undertaking is conducted chiefly by young women; but as far as perſonal charms are in queſtion, I confeſs I never was ſo much diſappointed: out of fifty there was ſcarcely one even tolerable, which is widely different from the caſe of the Scottiſh ladies, who, in general, excel their ſouthern neighbours. On reflection, I am quite convinced, that a certain degree of luxury is abſolutely neceſſary to create and protect beauty, that the want of it hardens the features, and that hot rooms, late hours, and other faſhionable exceſſes, deſtroy it."

" Landed and ſtrolled over Deer iſland, (at Luſs) and, having ſatisfied our curioſity, proceeded, intending, as there was no appearance of fiſhing, to load the guns: landed in a few moments on a ſecond iſland, where we perceived water-fowl to breed in great quantities. As we approached this latter, by one of the bays, a number of ſmall trout roſe freely, of which Mr. P. killed about half a ſcore. We now ſaw plenty of water-fowl, ſuch as cormorants, ſcarts, ducks, ſea-gulls, ſand-pipers, &c. and I ſoon got ſhots. Mr. P, in the mean time, fiſhed, and, purſuing our walk, *Matt*, a ſharp ſervant, who attended me, found ſeveral neſts of different water-fowl, which I was afterwards ſorry he took. As we thus ſauntered along by a very lonely ſpot, a raven, ragged in his plumage, roſe quite near me: I ſhot at him, and plainly ſaw I had wounded him ſeverely, but he turned round the ſhoulder of a hill, ſo that I ſoon loſt ſight of him: as I knew he could not attempt to leave the iſland, I watched my opportunity anxiouſly, which he perceived, and moved on, much cut. Determined, however, to deſtroy him, we hallooed, when Mr. Gerrard coming up to me, pointed out the

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* " In order to deſcribe this mode of fiſhing, it may be neceſſary to ſay, that I make uſe of pieces of *cork* of a conical form, and having ſeveral of theſe all differently painted, and named after favourite hounds, trifling wagers are made on their ſucceſs, which rather adds to the ſpirit of the ſport.

The mode of baiting them is, by placing a live bait, which hangs at the end of a line, of one yard and a half long, faſtened only ſo ſlightly, that on the pike's ſtriking, two or three yards more may run off to enable him to gorge his bait. If more line is uſed, it will prevent the ſport that attends his diving and carrying under water the hound; which being thus purſued in a boat, down wind, (which they always take) affords very excellent amuſement; and where pike, or large perch, or even trout are in plenty, before the hunters, if I may ſo term theſe fiſhers, have run down the firſt pike, others are ſeen coming towards them, with a velocity proportionable to the fiſh that is at them.

" In a fine ſummer's evening, with a pleaſant party, I have had excellent diverſion, and it is, in fact, the moſt adapted, of any, for ladies, whoſe company gives a *gusto* to all parties.

place he ſeemed to light at, and having got near the ſpot, undiſcovered, he roſe, and I dropped him.

" When we took him up, I think I never, in my life, ſaw ſuch ſymptoms of decay, the conſequence of extreme old age. All his joints were rotted, and, on examining his plumage, we found, by ſome quills of the laſt year, that he had not had even ſufficient ſtrength of conſtitution to drive them to their former ſize. Every ſymptom convinced me that, finding his powers unequal to procure him his neceſſary ſubſiſtence, he had diſcovered this iſland, where he knew he might feed without much difficulty on the plenty of eggs and young water-fowl."

We give the following paſſage with ſome ſatisfaction, as it tends to remove a prejudice reſpecting the general barrenneſs of Scotland.

" The gentlemen ſauntered about with us, (at Roſedoe, near *Inchſtevanock*), and walking along, we admired the fine plantations and riſing foreſts of firs, running up to the very tops of the heights, fantaſtically enough, from the form the mountains aſſume; and their baſes covered with no inconſiderable quantity of oaks, ſome of which are *more* than handſome trees. Immediately ſcattered over the lawn, I could not help obſerving ſome truly noble trees; I think ſycamores and oaks. Dr. Johnſon, I underſtood, had been on a viſit here; but, perhaps, this growth of timber eſcaped him, or we muſt ſuſpect him, in this inſtance, of want of candour. Not that I mean to be ſo abſurd as to ſay, that theſe Alpine countries, be they under Hambleton in Yorkſhire, on the verge of the Cumberland Lakes, or in the Highlands, can, from the nature of their ſoil, produce ſuch magnificent trees as the Cowthrope oak; but, to aſſert that there is *no* appearance of wood to give warmth of colouring to the views, or to protect the inhabitants in bad weather, is certainly hyperbole, and can only be believed by thoſe who are ſo ignorant as to imagine that Churchill's Prophecy of Famine is really matter of fact. To attempt to convince ſuch people, and there are many of them ſtill to be found, is as impoſſible as it is unneceſſary."

" July 3. Approaching the ſhore, at a garriſon called *Inverſnaid*, we ſaw a few ſmall trout; but the day becoming intenſely warm made it no ways favourable for fiſhing or even walking; however, not to be entirely idle, we landed, and got to a ſmall lake, full of weeds, amongſt which we perceived that very bold aquatic plant, the *water-lily*.

" We had little hopes of ſport, when, walking on the edges of this ſmall ſheet of water, I perceived two figures riſing from the roots of an aged oak, and moving towards us: their dreſs was ſomewhat extraordinary, and not very unlike that which Robinſon Cruſoe is ſuppoſed to have worn.

" They introduced themſelves to us in a plain, but perfectly genteel, manner, ſuch as would have done honour to the moſt finiſhed courtier; and convinced me that it is not an imperious, aſſuming, diſtant air that demands reſpect; but that ſimplicity of manners and decent conduct mark the perfect gentleman, in whatever ſtation he may be found.

" The ſtrangers, I underſtood by their converſation, though in this garb, were officers attending garriſon. A ridiculous tax certainly on the ſervice, and which ought to be aboliſhed, the cauſes, that at firſt rendered it neceſſary, namely, to ſubdue the ſpirit of theſe northern mountaineers, being long ſince removed.

" Figure to yourſelf a garriſon, conſiſting of a ſubaltern, a ſerjeant, and a handful of men, immured in a receſs, at the baſe of Ben Lomond, deſtitute of

of all ſociety, particularly in winter, when even the favour of a viſit, from a brother officer, is too great to aſk, and, on account of the long-continued ſnows, would be impoſſible to grant: when, by accident, the officer happens to be a very keen ſportſman, he may amuſe himſelf during the ſummer and autumnal months, well enough; but, if not of a ſtudious turn, what is to become of him in winter? But ſhould it be the lot, as it ſometimes muſt, of an officer, not particularly partial to ſporting or reading, though in every reſpect, a very excellent man, what a dreadful life he muſt lead!"

(To be continued.)

Propoſal of a Bible Society for diſtributing Bibles, on a New Plan. Submitted, with the hope of making thereby the Holy Scriptures more read and better underſtood. By John Reeves, Eſq. Pp. 36. 1s. G. and W. Nicol. 1805.

WE underſtand, this pamphlet is not to be bought, but is only ſent round by the author to perſons, who, he thinks, are likely to give attention to the ſubject of it. This is publication enough to make it a fair object of criticiſm, and it will of courſe, be more an object of curioſity to our readers, than if it could be bought at the Bookſellers.

This propoſal is another effort of Mr. R. to make the Scriptures more read and better underſtood; not among the claſs of perſons, who are likely to be the purchaſers of his lately edited Bibles, but among the inferior orders of Society, who are indebted to their wealthy neighbours for donations of the Bible. Mr. R. complains, as many have done, for years, of the very inferior quality of the Bibles, that are diſtributed by the Members of *the Society for promoting Chriſtian Knowledge*, and ſome other *Bible Societies*. He ſays, they are defective in paper and print, being ſuch as no eye-ſight, or perſeverance can enable any one to read for a continuance; that they are of an inconvenient form and ſize, ſuch as makes the reading of them irkſome, and therefore indiſpoſes from reading at all. Further he contends, that the Bibles which are given to ſuch perſons ought to be accompanied with notes, and other explanatory matter; for, without ſuch aid, the Bible muſt be unintelligible to unlearned perſons: a poſition, which the learned muſt admit, becauſe they themſelves ſtand in need of ſuch helps to the interpretation of Scripture: his propoſal, therefore, is to ſupply the abovementioned defects, by forming a Society, that ſhall provide ſome better ſort of Bibles for the purpoſe of diſtribution, of good paper and print, and with explanatory notes. Mr. R. is aware that ſuch a deſign has one very important objection to get over, namely, that of expence; for how are funds to be found, for providing Bibles ſo expenſive as they promiſe to be? Accordingly Mr. R. has ſet himſelf to deviſe an expedient for removing this objection. He propoſes, that the diſtribution ſhall be made, in a manner, that will require no higher annual ſubſcription from each member, nor any greater annual expenditure from the donor, than is now made in the diſtributing of low priced Bibles.

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This is the outline of the propoſal which Mr. R. offers, *for diſtributing Bibles on a new plan.* We ſhall now proceed to give ſome extracts from the pamphlet, in order that the author's deſign may be ſeen in his own words. The firſt extract, we ſhall make, will be from that part, where he expoſtulates with the Society for Promoting Chriſtian Knowledge, on their preſent degraded ſtate of the Bible, as given away by their members.

"That moſt excellent Inſtitution, *The Society for promoting Chriſtian Knowledge*, is the principal ſource, whence Bibles are diſtributed through the kingdom. Other ſocieties have lately riſen up, having the ſame object. What I have to remark upon all theſe ſocieties, is, that they proceed in the ſame courſe, by the ſame rule, to the ſame end: that is, they propoſe to themſelves to diſtribute the greateſt poſſible *number* of Bibles; to compaſs which they procure them, and furniſh them to their members, at the ſmalleſt poſſible *price*. *Number* and *price* are the two ſcales by which alone they meaſure the Sacred volume; and the greater the number that is diſtributed, at the ſmalleſt price, every year, the greater is deemed to be the exertion and merit of the ſociety, and the praiſe they are entitled to from the Public.

"But what is the reſult of all this miſtaken exertion? The reſult is just adequate to the effort; the object is number, and number is attained to the full; but the book is of ſuch mean paper and print, that it is a Bible only *nominally*; for no eye-ſight, no perſeverance, not the moſt ardent piety can ſupport a perſon, of any age, in a ſteady, continued peruſal of it. The kingdom is inundated with theſe *nominal* Bibles. It is always the worſt printed book, even in the meaneſt houſe; for if a cottage has a book of ſongs, or of tales, together with the Bible, the former is ever the better printed book of the two, and it is for that reaſon the laſt to be deſtroyed.

"What I now ſay, is no diſcovery of mine; it is notorious, and has been the ſubject of complaint and animadverſion for ſome time; but ſuch is our indolence, no one ſtirs to ſuggeſt any correction of this proceeding, ſo unworthy of the noble principles, from which it originates.

"The Society for Promoting Chriſtian Knowledge diſtribute about 7000 ſuch Bibles every year. When I ſee this item in their annual account, I cannot help making to myſelf a compariſon, between the paper and print of theſe Bibles, and thoſe of the printed Sermon which accompanies the annual account; and I aſk myſelf, who would read this learned Prelate's Diſcourſe, if it was printed like the writings of the Apoſtles and Prophets! But a nearer contraſt preſents itſelf; The *Religious Tracts*, publiſhed by the Society, for the ſame diſtribution, and for the ſame readers, are all of reaſonably good paper, and print; thoſe who run may read theſe, with eaſe and ſatisfaction; it is the Bible only that is reſerved for typographical degradation; ſo little is thought, of ſetting up the word of man, and laying low the word of God, in the very act of promoting Chriſtian knowledge.

Mr. R. has expreſſed himſelf ſtrongly upon theſe, which he calls *nominal Bibles*, and which, whether actually ſo or not, and which certainly are ſuch, as we ſhould be ſorry to be condemned to read ourſelves, which, therefore, we ought not, in fairneſs and juſtice, to put into the hands of thoſe, to whom we pretend to be guardians, and whoſe religious education we profeſs to ſuperintend.

Mr.

Mr. R.'s remedy for theſe defects, which he deems a reproach, as well as a calamity, in our church, is ſtated in the following manner.

"The deſign is to form ſome new plan for providing better Bibles for our leſs opulent brethren; that there may be in every houſe in the kingdom, no longer a mean *nominal Bible*, like thoſe I have remarked upon, but a readable, inſtructive Bible, that will attract the reader either by the faſhion or method of it; and will be valued by its owner, as a book, beſides being regarded as the depoſitory of God's word; becauſe it will ſurpaſs in price, and figure, every other volume in the poor man's library.

"To attain this, the old rule of low price muſt be abandoned, and a new and oppoſite one muſt be adopted; inſtead of a *maximum*, there muſt be a *minimum* of price; no Bible ſhould be provided for diſtribution under a certain price. This is the ſecurity for having good paper and print; and this is the baſis on which ſuch new inſtitution muſt reſt its hope of preſerving the volume of Holy Scripture from again falling into degradation and neglect.

"It would not be unreaſonable to call upon ſubſcribers to this Inſtitution, to ſupply funds for the additional expenditure, which ſuch a liberal plan of diſtribution might require; ſo long as that addition did not exceed the proportion of expenditure, that is now actually allowed in other books, which are provided for the like purpoſes of diſtribution. But I have no ſuch intention: my meaning is, that the funds, which would be deemed adequate for the diſtribution of low priced Bibles, ſhould be made to anſwer the charge of diſtributing high priced ones. This I think, may be effected by a new mode of diſtribution; a mode, which will be an additional improvement, and will of itſelf, contribute, no leſs than the new claſs of Bibles themſelves, to the great end propoſed, that of making the Scriptures more read, and better underſtood.

"The Bible without the Apocrypha, divides very well into four parts. The low priced Bibles in queſtion, are without the Apocrypha, and coſt five ſhillings; a Bible, at four times that price muſt be a handſome book. This handſome Bible might be given away at four times. The firſt donation would, of courſe, be the New Teſtament; the ſecond might be the Books of Moſes; the third might be the reſt of the Hiſtorical Books; the fourth would be the remainder of the Old Teſtament. If each of theſe four parts is beſtowed yearly, or half yearly, or every quarter, according as the donor has been uſed to make his gifts of the whole Bible, he will expend no more money, in giving away a handſome uſeful volume of Scripture, than he does now in giving away a mean and uſeleſs one.

"This mode of diſtribution will not only be a relief to the donor in point of expence, but alſo a conſiderable advantage to the donee in point of inſtruction. The donation of a book is an invitation to read it; but, in this method, there are four ſuch invitations inſtead of one; and theſe four invitations are, each of them, four times more likely to be ſucceſsful, becauſe the matter propoſed for ſtudy, is four times leſs in bulk. How different muſt be the feeling of an unlettered perſon, when the whole volume of a cloſe printed Bible is put into his hand for ſtudy, from the feeling of one, who receives the New Teſtament in a well printed book, with a promiſe, that if he will make a proper uſe of the book then given, he ſhall, ſucceſſively, receive the other three parts, in the order in which they ought to be read.

read. The former is confounded both by the bulk and indiſtinctneſs of the matter; he knows not where to begin, nor how to proceed, nor does he ſee any hope of finiſhing his taſk. The other has his way marked out to him, he ſees that the courſe is eaſy and plain, and he ſees to the end of it: where, he knows he ſhall have a breathing, to recruit, and begin with freſh vigour upon the next portion. He will, in the remainder of his progreſs, have the encouragement of three viſits from his Chriſtian benefactor, which cannot fail of inſpiring him with the moſt ardent deſire to correſpond with his benevolent intention in beſtowing upon him the word of God. The Bible given away in this manner, ſeems likely to produce more reading, and ſtudy of Scripture, and to a better purpoſe, than can be reaſonably hoped from the other mode, that has hitherto been practiſed.

" I am perfectly perſuaded, that nothing has ſo much retarded, among all deſcriptions of readers, a due progreſs in Scriptural knowledge, as the Bible being in one volume. Such an overwhelming maſs of matter deters from examining it, ſo as to obtain diſtinct ideas of its ſeveral parts; the reader turns over, from paſſage to paſſage, without plan or rule; the character, deſign, or ſubject of the ſeparate writers compriſed in it, are not regarded; they are all abſorbed and loſt in one undiſtinguiſhing notion of " The " Bible." All ſuch confuſion will be avoided in this new method of delivery. The reader will have time to dwell on the reſpective portions, as they are ſucceſſively put into his hands; he will have time to form an acquaintance with each book, and to impreſs on his mind clear conceptions of its ſubject, and of the writer of it.

" The four volumes, when they are accumulated to their full number, will have another advantage over the common Bibles; for four perſons may then be reading the Bible at the ſame time; which brings it to the ſame point, as if a whole Bible had been given at each delivery of a fourth part; ſo that nothing is loſt, ultimately, as to the number that may employ themſelves in reading the Scriptures. Upon this plan, therefore, there will be, not only better books, but there will be the ſame number of readers ſupplied, at the ſame expence, as is now beſtowed on Bibles that are not readable; and this in a method of diſtribution, which is more likely to make the reading of the Bible agreeable, and informing, and, for that reaſon, frequent and continued.

" It did not occur to the contrivers of a Bible in one volume, that while they made a book which one perſon only can read at a time, and that with uneaſineſs and difficulty, they excluded three of the family from reading at all. Whether there is judgment, common ſenſe, or œconomy in ſuch a plan, every one can judge, who will be at the trouble of reflecting on it.

" Thus far of the mode of diſtribution in four deliveries (the Apocrypha, if thought proper, may be made a fifth) of a handſome well printed Bible. The next conſideration is of the particular editions that ſhould be choſen for diſtribution; reſpecting which there can be little difference of opinion, when the Bibles to be choſen from, for this purpoſe, are all equally a reprint of the bare text, without any note, or explanatory aid whatſoever. In ſuch a choice, it is a mere queſtion of paper and print. But the ſociety which has reſolved upon a new plan for making the Scriptures more read, and better underſtood, cannot content themſelves with ſuch inadequate means as theſe. They will, no doubt, take into conſideration, whether their end can be completely attained, unleſs Bibles with ſhort annotations, and with other explanatory matter, are amongſt thoſe, which the ſociety adopt for the diſtribution of its members.

" I think,

" I think, ſuch a Society ſhould take into conſideration, whether a more uſeful Bible might not be prepared for their diſtribution. In ſuch a Bible, perhaps, it may be thought adviſeable to place ſhort annotations in the margin, and accompany every book with explanatory matter of various kinds.

He then reminds the reader that the Biſhop's Bible, and the Geneva Bible, both uſed in Queen Elizabeth's time, had notes and other explanatory matter, and that it was to gratify the Puritans, that no notes were added to King James's Bible. He regrets this omiſſion, and he now ſtrongly exhorts that ſuch neceſſary aid ſhould be added to the Bibles, which this new Society ſhall diſtribute. We moſt cordially aſſent to this part of his propoſal, as abſolutely neceſſary towards making the Bible more generally underſtood. We agree with him in lamenting the two extremes that have ever prevailed in editing the Bible; namely, that it is either overwhelmed with annotations, in the greater Bibles uſed by the learned, or publiſhed without any notes at all, as the Bibles now in queſtion, and indeed all thoſe in common uſe; between theſe two extremes, no proviſion has been made for the ordinary reader. Mr. R. ſays, that he meant to provide ſuch middle ſort of Bible, in thoſe he has already publiſhed; and he ſuggeſts, that the Society when formed, ſhould prepare a ſtill more uſeful one for ordinary uſe, in the diſtribution to be made by its members.—Mr. R. cloſes his propoſal in theſe words.

" Any perſons who are deſirous of promoting a better knowledge of Holy Scripture among the lower claſſes of Society, who think the plan, here propoſed, is likely to facilitate the accompliſhment of ſuch deſign, and who are willing to concur in meaſures for carrying it into execution, are requeſted to ſignify their intention to me, by letter, whereupon a meeting ſhall be called, when diſcuſſions may be had, that will lead, no doubt, to improving this propoſal much beyond what I can yet preſume, to hope, or conjecture."

We earneſtly hope, Mr. R. will have many to concur with him in this new, and moſt uſeful deſign. He is certainly right, in ſaying that, " to do honour to the volume of Holy Scripture, and to commend it to the readers of every claſs, in the manner it deſerves, is a work, that ſtill remains unattempted, among the Chriſtian labours of the preſent time." The promoting of works of religion and virtue, by various benevolent inſtitutions, is a great part of the merit, that belongs to the preſent age. But the Bible, " the Religion of Proteſtants" has not participated in any of theſe late improvements. Among the rich, indeed, new embelliſhments have been deviſed for the Bible; it has been made a picture book for the cabinet; again among the poor, it has been circulated, with more liberality, and in greater numbers than in any former time; but the book itſelf has derived no advantages from either of theſe efforts to gratify the rich or the poor. Mr. R. is the only perſon who has taken upon him to improve the volume of Scripture, upon a plan that is

new,

new, and is calculated to make the ſubject of it be underſtood. The novelty he has beſtowed upon it, conſiſts leſs of embelliſhment than of intelligence; nothing of the engraver, and all of the theologian. We muſt allow to Mr. R. that he has provided the rich with ſeveral editions of the Bible, that give a new intereſt to the text of Scripture, which cannot fail of increaſing the number of readers, among the learned and intelligent. We now hope ſomething new of a ſimilar nature will be deviſed for the benefit of our poorer brethren, who ſurely need, much more than ourſelves, every aſſiſtance that can be furniſhed, in the manner of editing the Bible for their uſe.

A Journey from Berlin, through Switzerland to Paris, in the Year 1804. By Auguſtus Von Kotzebue, author of the Stranger, Lover's Vows, Pizarro, &c. &c. Tranſlated from the German. 3 Vol. ſmall 8vo. 15s. boards. Phillips. 1805.

SEVERAL years have now elapſed ſince our duty imperiouſly called upon us to hold up to deriſion and contempt that infamous, revolutionary, atheiſtical and licentious doctrine ſo extenſively propagated throughout Europe by the new philoſophers of the Continent. As a dramatiſt of extraordinary talent, whoſe writings were, with only one or two exceptions, liable to the ſtrongeſt moral objections, the Baron Von Kotzebue appeared in the foremoſt rank, and the proſtitution of his genius has probably been attended with more fatal conſequences to ſociety, than have reſulted from the united efforts of ſuch profligate literati as Voltaire, D'Alembert, and many others, whoſe productions, being moſtly founded on abſtruſe ſubjects, were above the comprehenſion of the vulgar. But Kotzebue, by his ſimple appeals to the paſſions and prejudices of the lower orders, and particularly of the female ſex, has been, we fear, too ſucceſsful in corrupting their moral principles. His popularity in this empire at the time when we commenced our labours was extreme, for from the adventitious embelliſhments with which his productions were prepared for our ſtage, he had obtained a degree of applauſe which had fallen to the lot of no dramatic author ſince the time of Shakſpeare.—That his object was to give a motive to vicious actions, which, by endeavouring to rouſe the moſt acute feelings of the human heart, ſhould induce admiration inſtead of cenſure, and to pretend that virtue was to be found only in the lower ranks of ſociety, are ſtrong and ſubſtantiated charges againſt Kotzebue as a dramatiſt. Whether he ſeriouſly felt the weight of theſe charges, and actuated by a juſt ſenſe of the dangers which he had occaſioned to ſociety, had reſolved to diſcontinue his ſeductive compoſitions, or whether, which is moſt probable, his "hair breadth eſcape" from the perpetual exile to which he had been condemned by the unfortunate Paul, had produced a happy alteration in his principles, is not very material, certain, however, it is that the

the change is important, not as it relates to himſelf, but to civilized Europe.

We were firſt ſtruck with this alteration in his ſentiments, on reviewing his intereſting account of his exile into Siberia;* on which occaſion we did not fail to obſerve his uncommon talent in deſcribing thoſe ludicrous characters and trivial circumſtances which would paſs for nothing with a writer of an ordinary mind. From that period the wiſh of Kotzebue ſeems to have been to figure as a traveller or touriſt; and of his capacity for ſuch a taſk we ſhall produce ſome moſt ſtriking and incontrovertible ſpecimens. Congratulating our readers, therefore, on the preſent laudable ſcope which he has given to his exertions, we proceed to inform them that his journey to Paris is deſcribed in a ſeries of letters written, or ſuppoſed to be written, to a lady, "the only merit, ſays he, which I attribute to my curſory remarks is that of having made them *myſelf*; they were *my own* views, I have imitated no one." If many of our modern travellers were to lay claim to this negative kind of merit (we ſay negative, becauſe the merit certainly is not derived from the *making* of remarks, but from the *manner* in which they are made,) we fear they would be woefully diſappointed if they expected applauſe as a reward for their exertions: for ſome inſtances have of late occurred in which travellers have acted diametrically oppoſite to the method which Kotzebue advances as meritorious. They have indeed travelled, but they have filled their volumes, not with reflections or views of their own, but with ſhreds and patches ſtolen from authors both ancient and modern; and put together for the mere purpoſe, as it were, of taxing the purſes of their readers. But if Kotzebue's journey be entitled to applauſe for the original manner in which it is compoſed, it alſo poſſeſſes the advantage of cheapneſs; and that we may not keep the reader in ſuſpenſe till we have analyſed the whole work, we ſhall aſſure him that of all the travels to Paris which have lately been brought before, or rather forced upon, the public, thoſe of Kotzebue are infinitely the beſt.

"Should any one, ſays he, reproach me with having been too lavish of praiſe upon many, I muſt anſwer by anticipation; the cenſure of the preſs has here and there occaſioned the eraſure of paſſages, which plainly ſhewed that even *the moſt flattering reception* could not bribe my judgment. Not a word have I written without being perſuaded of its truth, but I have written ſome words *that the reader will not find here.*"

This is, indeed, a moſt notable proof of the ſtate of the preſs on the Continent; and it is too clear to admit of a doubt, not only that the paſſages eraſed were ſtrictures on the Uſurper of the throne of France, but that they were cut out by the ſervile cenſors of Berlin, from the apprehenſion of giving offence to that deteſted upſtart. What this book would have been, had it remained as it was written by the author, may be conceived from a knowledge of what it is.

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* See Anti-Jacobin, Vol. XIII. p. 503.

"Life, says our author, in his remarks on travelling, has been often compared to a journey; all comparisons are lame; and so is this. What a difference between living and travelling! What prerogatives are peculiar to the latter! The traveller generally knows that he wants to *travel*, and whither; but the poor being is not asked, whether and why he wants to live? Could these questions be asked him before his entrance into the world, he would often reply to the former in the negative; and who can give a satisfactory answer to the latter?

"Ah! and what a superior advantage does the traveller enjoy in this respect only, that at his very setting out, he overcomes the bitterness of his journey, the leave he takes of those who are dear to him; and is rewarded at the end of it, by seeing them again; while man tending with every step towards his end, is about to bid his last adieu to those he loves, without any certainty of a re-union which his imagination decks in the illusory garb of hope. We meet again at the end of a journey; we part at the end of life!

"Thus in every thing, both great and small, we find a vast difference between living and travelling. The traveller, if overtaken by bad weather, is at liberty to seek the most hospitable inn; but not so the pilgrim on the pilgrimage of life: he is exposed to every storm, and often sinks beneath their rigors. In the cheering company of an agreeable companion, the traveller seeks and finds recreation; but in the arms of our most faithful associate, we cannot securely yield ourselves up to pleasure; for perhaps the very moment we press him with the utmost cordiality to our bosom, we behold him suddenly droop like a faded flower!—Enough!"

"Happy the child of sorrow who is permitted to travel! Strange mountains and dales, and what is more, strange faces, strange persons, who know nothing of him, who suspect nothing of what is passing within him; those he ought to seek if he wishes to disburden himself of the oppressive recollections of his life. He whose house should happen to be destroyed by fire, would do wrong to remain sitting opposite to its smoking ruins. Happy I, who am going to leave you."

After this pretty exordium, we obtain an animated picture of a royal review, a pleasure of which we have often partaken, under impressions exactly similar to those with which Kotzebue asserts he was affected at the sight of *his* best of kings.

Between Wittenberg and Duben the roads are uncommonly bad.

"If the Chinese, who, it is well known, will suffer no stranger to reside in their country, were to render travelling difficult to them by bad roads, it would be no wonder; but that three annual fairs should be held at Leipzig, and that many thousands of strangers should be forced to convey thither the productions of all countries, on almost impassable roads, while the various duties and fees they pay make the treasury overflow:—this is indeed a wonder which my Wittenberg postilion explained to me in a curious manner. 'Why,' says he, putting some burning tinder on his pipe, and enveloping my sullen complaints in a cloud of smoke, 'if the roads are so bad, and remain so, it is only because the Elector is a catholic; the Prince of Dessau would have changed that long ago," &c.

Between Erfurth and Gotha there is a material difference: the roads

roads being not only in a good ſtate, but planted on each ſide with abundance of fruit trees, for the benefit of the traveller.

On arriving at Gotha M. Kotzebue makes ſome tolerable juſt remarks on boarding ſchools for young ladies, which in that town are very numerous; but we think he has by no means ſtated the moſt forcible objections.

"The miſtreſſes, he obſerves, are partly Germans, partly French; and they have the great diſadvantage for ladies, that both nobles and commoners are educated on the ſame footing. Young minds, naturally pliant, eaſily grow partial to each other, and the young counteſs cares not to aſk whether the father of her boſom friend be only a ſecretary. But the grown-up counteſs uſually changes her mind, or at leaſt forms other connections, which oblige her to forſake the companion of her infancy. This naturally afflicts the daughter of the ſimple citizen, and renders her unhappy. She whoſe lot it is perhaps to ſuperintend the ſmall family circle of an unennobled treaſury clerk, leaves a gay and ſplendid circle, where ſhe roved arm in arm, with counteſſes and baroneſſes, for the homely dwelling of a huſband, who makes a low bow if one of the former youthful companions of his dear half happens to paſs by.

"It requires, indeed, more energy than a girl is generally ſuppoſed to poſſeſs, to make her confine herſelf, without murmuring or ſighing, to a way of life ſo much more reſtricted. Granting even ſhe ſhould remain ſingle, ſtill the parental home will not be to her what it once was. To be brief, theſe promiſcuous eſtabliſhments are calculated to develope the ſhoots of a vice which more eaſily thrives among women than men — I mean *envy*."

With Heidelberg our author was highly delighted and there he met with many objects which had peculiar attractions for his penetrating mind.—He deſcribes in glowing terms its charming air, romantic proſpects and convenient dwellings.—He proceeds,

"Should the wretched deſire to brood alone over his ſorrows; and that is what he always wiſhes to do at firſt, let him walk on the charming banks of the Necker, or on the luxuriant mountains, or among the majeſtic ruins of the caſtle; or let him make little excurſions to Weinheim, Heppenheim, &c. But if once his grief has broken through the pale of deſpair, if he no longer ſhuns mankind, and their buſtling ſcenes, he may generally find amuſement in the play-houſes at Manheim, Stuttgard, and Frankfort on the Mein. He will meet with diverſion in Darmſtadt, Heilbronn, Bruchſal, Hanau, Spire, Worms, Oppenheim, Offenbach; in ſhort, to the right, to the left, and in every direction.

"The ruins of the caſtle are *unique*; the views around it awake the thoughts of a better life. The antique ſubterraneous walks afford employment to a lively imagination. They are ſaid to lead to the town; but, being dangerous, it has been wiſely ordered that they ſhould be filled up. A few years ago an emigrant was ſwallowed by an abyſs, having, with incautious precipitation, preceded his guide. Luckily for him ſome boys had a little while before followed him begging, and having marked the ſpot were he diſappeared, he was at length extricated. He related that he had walked forward a conſiderable way in the vault, when he heard at a diſtance various confuſed noiſes, which echoed down upon him from the

town. At laſt he could diſtinguiſh the cries of thoſe who were in ſearch of him, and turned back. A rope-dancer likewiſe, erecting ſome poles in the market-place on which to fix his ſlack rope, was precipitated into the ſame vault, where he found ſome old ruſty arms.

"The famous ton of Heidelberg is a pitiful curioſity, which does not even intereſt by its antiquity; for the old ton is gone to pieces, and the elector, Charles Theodore, by building a new one, has not gained immortality. Yet I would adviſe every traveller to go into the cellar, for he will find ſomething which he does not expect, and which will pleaſe him juſt as it pleaſed me: it is CLEMENS.— I mean the wooden ſtatue of an old fool of the electoral court, with a real fool's phyſiognomy. In this individual we recognize the *genus* at the firſt look. It is not so much wit (which is never pardoned any truth) as jollity (of which nothing is taken amiſs) that lives and ſpeaks in, and out of, this face. In the mouth of this luſty, well-fed perſonage, every thing is turned into joke; into home-felt joke; but never into bitter ſarcaſm. Indeed I ſhould like to have ſuch a fool about me, and I muſt find fault with all the crowned heads for having allowed ſuch a uſeful cuſtom to become obſolete.

"The ſtatue of honeſt Clemens is going faſt to decay, and ſurely that is a pity. His phyſiognomy alone gave me a lucid moment of delight, and I had much rather recall him to life than the celebrated Lady MORATTA, whoſe monument you find at St. Peter's church in Heidelberg. She died in the twenty-ninth year of her age, and notwithſtanding her youth, underſtood ſeveral learned languages. Her huſband too, one GRUNDLER, is mentioned in the inſcription by her ſide. You know, I am no admirer of thoſe ladies, who are so *learned*, that they make of a huſband a mere domeſtic animal.

"If you, my dear girl, ever come to Heidelberg, you will, perhaps, enquire for the ſpring called *Wolfsbrunnen*, which was ſo famous, and ſo pleaſant, and at which our good king is ſaid to have once taken his breakfaſt. Yes, in thoſe times, lime trees, three hundred years old, formed the dome over the fountain, and their branches had grown ſo cloſely together, that they could be uſed like a floor to walk on, to place tables and chairs on the top, and make merry in the verdant twilight.

"The female viſitors (ſo the neighbours relate) ſat on the top of the trees, engaged in reading or knitting ſtockings; or even had a harpſichord placed by them; while the gentlemen played on the flute, among the umbrageous branches: in the cool grotto below, coffee or tea was made; the ſource murmured ſecretly, and inviſibly behind the green tapeſtry, exhaling perfume. But all all this you muſt not now aſk for: you will find nothing but a ſquare baſin, ſurrounded with trunks of trees. All those beautiful lime trees were felled a few weeks ago. 'Who gave theſe orders?' exclaimed I with indignation. 'The electoral treaſury'—was the reply. Thoſe thick trees yield fine wood, and the fat trouts in the ſtream could not bear the exceſſive coolneſs of the ſhade. I really wiſh that every counſeller of the treaſury who conſented to this robbery of beauteous nature, may be obliged to wander about, twice a year, in the parching summer heat and in the glow of the mid-day ſun, panting in vain for ſuch a ſhady ſpot.

"Oh, this is not the only ſin which the ſpirit of electoral œconomy, which was never deſigned to hover over ſuch a paradiſe, has committed, or at leaſt wiſhed to commit. It was intended to have demoliſhed the magnificent ruins of the Hall of the Knights, in order to ſell the ſtones. The fairy gardens

of

of Schwetzingen were to have been let out for potatoe fields, as the expence of keeping them was deemed too great. This I call making a poet an accomptant; but both theſe meaſures have been effectually proteſted againſt. With the Hall of the Knights, the ancient caſtle of Heidelberg would be deprived of its fineſt ornament; and if Schwetzingen cauſes a great expence, it on the other hand attracts a multitude of wealthy ſtrangers, O! may every hand be blaſted, which is eager to deſtroy whatever has given pleaſure to mankind for centuries!"

At Mauren, the firſt poſt between Heidelberg and Stuttgard, he met with an affecting adventure which we cannot refrain from quoting:

"Entering the parlour of the poſt-houſe, I saw an old woman of fourſcore ſitting before the ſtove, chewing with difficulty a piece of bread, and drinking a glaſs of wine. By her ſide lay a crutch. In her youth ſhe muſt have been handſome, her countenance was ſtill pleaſing, and the ſilent grief with which it was clouded, rendered her intereſting to me. I aſked the poſtmaſter's wife whether ſhe was her mother? 'No, indeed,' ſhe replied, 'ſhe is a very poor blind woman, who is obliged to live on charity, and who calls upon us occaſionally, when we do for her what we can.'—'But ſhe does not beg?' 'No that ſhe never does; but all who know her, give her ſomething.' I accoſted the old woman: 'Have you been long blind?' I began. 'A ſhort time ago,' ſaid ſhe, 'I could ſtill perceive a glimpſe of light, but now this is vaniſhed; yet I cannot die.' Notwithſtanding the concern which I ſeemed to expreſs for her, ſhe would not beg. This moved me: one word brought on another; ſhe related her melancholy ſtory. She had been married to a clergyman in Hanover, had children, and lived happily. Then came on the ſeven years' war, with poverty and diſtreſs in its train. She loſt her all, pined in want, and yet kept up her ſpirits. She beheld her children expire, and ſupported them in the hour of diſſolution. At laſt her huſband died alſo: a long illneſs conſumed what little property ſhe had left: ſhe was obliged to quit her place of residence deſtitute and forlorn.

"She was adviſed to go to her brother-in-law, a counſellor of appeal at Darmſtadt. She did not know him perſonally, and report proclaimed him a ſtrange character. Urged, however, by neceſſity, ſhe ventured. Being ſcantily aſſiſted by poor relations ('for,' ſaid ſhe, 'none of them had any 'thing to give'), ſhe raiſed barely ſufficient for her travelling expences, and came with the poſt waggon to Darmſtadt. Trembling ſhe approached her brother-in-law's door. A ſervant received her with conſiderable embarraſſment, yet ſhewed her into a good room, and brought her refreſhment. She remained alone ſeveral hours; but no brother-in-law made his appearance. Towards night the girl brought her a good ſupper; but, unable to eat from grief and agitation, ſhe continually kept aſking where her brother-in-law was. 'To-morrow, to-morrow,' ſaid the maid, who perceived her uneaſineſs, and felt for her; 'firſt take a good night's repoſe, you need refreſhment.' She could not ſleep. In the morning the ſervants entered her chamber in tears, announced to her the burial of her relation a fortnight before, and his having bequeathed the whole of his conſiderable fortune to charitable and beneficent eſtabliſhments. Here ſhe began to weep bitterly, 'and yet I cannot die!' exclaimed ſhe.

I forget how ſhe came to this part of the country, in which ſhe has been ſtarving theſe fifty years, and cannot die. For a long time ſhe received ſupport from Heidelberg; but for the laſt eighteen months that pittance has

been ſtopped. As ſhe ſits ſtill without begging, her pitiful form often eſcapes notice; and ſhe gets little. She is ſomewhat prolix in converſation, but ſhe relates her narrative in correct language, and with conſiſtency: and the woman of education may be immediately diſtinguiſhed. She accepts preſents with bluſhing modeſty, and returns cordial thanks without being abject. Her wiſh to die, and her invocations of death, are extremely moving. O how cheerfully ſhall I forgive the poſt-maſter for having left his horſes in the field, and made me wait longer than he ought, if this brief and unornamented tale furniſh an opportunity to men of feeling, whether travellers or not, of affording relief to the poor blind woman! She will not long prove a burden to her benefactors; her friend will ſhortly grant her fervent wiſh, and ſoftly remove her to her huſband and her children."

In the different towns through which our author paſſes, he indulges in reflections, and frequently in unjuſtifiable ſatire upon the princes to whom they belong. The prince of Linange, for example, "muſt be a good ſovereign, becauſe every body ſpeaks of him with affection;" but Kotzebue is *diſpleaſed with him*, becauſe he reſtored to the Franciſcan friars their convent at Sinzheim, which remained unſold! Here the cloven foot begins to be viſible; but it is unworthy of expoſure. Had the Elector of Saxe Weimer been the owner of Sinzheim, we will venture to aſſert that our author would have had no cauſe for diſpleaſure!

(To be continued.)

Oriental Tales. Tranſlated into Engliſh Verſe. By J. Hoppner, Eſq. R. A. 8vo. Pp. 123. Hatchard. 1805.

IN a ſpirited and well-written preface, Mr. Hoppner, who now appears before us, for the firſt time, as a poet, gives a brief account of the motives which induced him to engage in a purſuit ſo remote from the regular courſe of his ſtudies.

"My eldeſt ſon having the proſpect of an appointment in India, the attainment of the Perſian language became an eſſential point in his education; and among other books laid before him, was the Tooti Nameh, or Tales of the Parrot. It was in a tranſlation of this work that I firſt read the tale of "the Aſs and the Stag," the genuine merit of which ſtruck me ſo forcibly, as to engage me in an attempt at putting it into verſe, where I conceived the humour and whimſical gravity of the dialogue would be ſeen to more advantage. Whether I was right in this conjecture will be aſcertained by thoſe leſs partial than the moſt diffident author ever was ſuppoſed to be: and to their deciſion I ſhall readily ſubmit; ſatisfied that what I may loſe on the ſide of vanity, I ſhall gain in a more juſt eſtimation of my own powers, and in the ſubſequent management of them accordingly."

This is more than ſufficient. As a relaxation from ſeverer employment, we know not that he could have adopted aught more amuſing: and there is ſomething peculiarly pleaſing in the idea of a father thus entering into, and connecting himſelf, as it were, with the

the purſuits of a beloved ſon, from whom he was ſo ſoon to part.

By an eaſy and natural tranſition, he enters into a remonſtrance with thoſe who direct, or affect to direct, the taſte of the preſent day, on their marked preference of the French ſchool. On this he ſpeaks with ſome warmth, and he has a right to be heard, both as a competent judge, and as indirectly affected by the illiberal deciſions of thoſe whom their own vanity, and the folly of others, have dignified with the high-ſounding title of connoiſſeurs: a cold-blooded race who view with indifference the merits of their own countrymen, and are only roufed to admiration by the productions of a foreign ſoil. "Of all canting," ſays Sterne, "that of connoiſſeurſhip is the moſt nauſeating:" it is alſo the moſt dangerous; for while theſe modern Damaſippuſes exert themſelves in influencing the public judgment, they are themſelves the agents and the dupes of a ſet of intereſted traders, called picture dealers.

We have heard ſomething like a murmur of *illiberality* at the mention which Mr. H. here makes of the performances of a female French artiſt. It is to be regretted that the itch of candour ſhould ſo frequently break out in the wrong place. It ſhould then have been felt, when the patronage which was ſolicited in vain for indigent merit at home, was exultingly laviſhed on extraneous imbecility. When foreigners come among us in *forma pauperis*, we feel no inclination to limit the bounty of the charitable and well-diſpoſed; but when they take their ſtation as rivals of our own artiſts, and when, by the price which they affix to their labours* (in a caſe where price is conſidered, with what juſtice we will not now examine, as the criterion of excellence) they lay claim to ſuperior endowments, it then becomes a duty to examine their pretenſions. It cannot have eſcaped Mr. H. that he ſtakes his own reputation on the juſtice of his deciſion: other hazard he has not to encounter; for, as he truly obſerves, the moſt prejudiced partizans of the works which he reprobates, will not ſuſpect him of jealouſy; and the world at large knows that his intereſts cannot be implicated in any poſſible determination of the queſtion.

But we muſt proceed to the tales. The firſt, called *The Aſs and the Stag*, is taken from the Too-i Nameh: it is truly humourous, and muſt give the European reader a very high idea of the talents of the Aſiatics for keen and ſarcaſtic obſervation. In its new dreſs, it has loſt none of its beauties, and is, indeed, delightfully rendered.—We do not often meet with ſuch poetry as the following, where

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* "The world will ſcarcely believe that Madam Le Brun demands thrice the ſum for her labours that Sir Joſhua Reynolds received for works, which are a laſting credit to the country, at the lateſt period of his honourable life!"

the Aſs, ſatiated with dainties, gives a looſe to his inordinate vanity.

——————— " How ſweet,
Prince of the branching antlers wide,
The mirth-inſpiring moments glide!
How grateful are the hours of ſpring,
What odours ſweet the breezes bring!
The mutky air to joy invites,
And drowns the ſenſes in delights.
Deep 'mid the waving cypreſs boughs,
Turtles exchange their amorous vows;
While, from his roſe's fragrant lips,
The bird of eve love's nectar ſips.
Where'er I throw my eyes around,
All ſeems to me enchanted ground;
And night, while Cynthia's ſilvery gleam
Sleeps on the lawn, the grove, the ſtream,
Heart-ſoothing night, for nothing longs,
But one of my melodious ſongs,
To lap the world in bliſs, and ſhow
A perfect paradiſe below!
When youth's warm blood ſhall ceaſe to flow,
And beauty's cheek no longer glow;
When theſe ſoft graceful limbs, grown old,
Shall feel Time's fingers, icy cold;
Cloſe in his chilling arms embraced,
What pleaſures can I hope to taſte?
What ſweet delight in Age's train?
Spring will return, but ah! in vain."

The ſecond is from the ſame ſource. As a tale we meet with nothing more complete: its moral too is excellent, and though not ſo pointed as that of the former, is of more extenſive utility. It is called, *The Faggot-Maker and the Fairies*, and is new, at leaſt in its preſent form, to our language. The verſion is uniformly elegant, and the tale muſt be read as a whole to have juſtice done it. One ſhort ſpecimen we may extract; it breathes a kind of moral melancholy, which we ſhould regret, in ſpite of its beauty, if we did not know that poets ſometimes indulge in the luxury of imaginary woe, to which their ever-creative fancy gives the dark hue of reality. Of the poor faggot-maker, he ſays,

" Yet care his heart had little pain'd,
And light the traces that remain'd.
Where miſery once uſurps control
She ever reigns.—Still, ſtill, my ſoul
(Though fortune long her brow hath ſmooth'd,
And cheering hope my ſorrows ſooth'd)
Looks from her ſecret chamber out,
And views mankind with fear and doubt.
Should pleaſure in my path be found,
Awed, I approach the enchanted ground;

Suſpect,

Suſpect, beneath each flower, a ſnare,
And tread, with trembling caution, there."

The third tale is *the Man and the Genie.* Mr. H. informs us that it is taken from a little volume publiſhed by the Rev. W. Beloe, under the name of Eaſtern Apologies: the filling up, however, is intirely his own, for in the original, it has a very jejune appearance. It is probably the ſource of the celebrated Belphegor, and a hundred other ſtories connected with it, which have appeared in all the languages of Europe. In the preſent verſion, it is diſtinguiſhed by ſpirit and pleaſantry:—yet it has one ſtrain of unaffected pathos too beautiful to be omitted. After conducting the two friends to the capital of a great empire, he thus obſerves on the anxious and buſy throngs which crowd its ſtreets.

A different pang each boſom rends,
A faithleſs wife, inſidious friends,
Diſeaſe, and meagre want, and ſtriſe—
Yet each ſtill fondly clings to life:
On the new day their hopes they caſt,
More big with ſorrow than the laſt.—
So hope to me delight hath grown,
Who little elſe but care have known.
Of thee, my firſt-born joy bereft,
Hope fills the void thy abſence left;
Hope breathes the gale muſt waft thee home,
And boaſts a bliſs—that ne'er may come!
But ſoft, my heart, affection rein;
My tale demands a gayer ſtrain.

The concluſion of this little tale is highly amuſing: it has alſo a quality not always to be found in writers more converſant with poetry than the author, it is very conciſe. Indeed we know no writer who compriſes more circumſtances in a given number of lines, which is not the leaſt merit of a ſtory-teller.

In the fourth, *the Seven Lovers*, he returns to the Tooti Nameh. This tale has uncommon merit: it is wild but not irregular; and preſents a faithful picture of Eaſtern manners, more eſpecially in what relates to the corruption of their tribunals. Mr. H. is ſingularly happy in his verſion of this tale, from which we could give many exquiſite paſſages, were it not that the whole is ſo linked together, that any extract from it muſt be accompanied by an explanatory introduction, which our limits will not allow.

The fifth tale, *the Cow keeper and the Barber's Wife*, is taken from the Heetopades. It was introduced into Europe at an early period, and ſeems to have been a favourite. It appears in the *Speculum vitæ*, a collection of tales of the 13th century, in Bocaccio, and other Italian writers: it is repeated by Fletcher, in *Women Pleaſed*, and by Maſſinger in *the Guardian.* This may ſeem ſufficient authority, and yet we are inclined to wiſh it had not found a place in the preſent work. We do not ſay this on account of any injury which the cauſe of

morality is likely to ſuſtain from it; for if the faſhionable world eſcape unhurt from the morbid *delicacy* of the "late Mr. Little," and the tranſlator of Camoëns, we may venture to predict that they will, incur no danger from the lively but groſs humour of this oft repeated ſtory. Our objection is to its meanneſs and improbability, ſince, without ſupernatural agency, its ſucceſs depends on the imagined operation of a miracle. It is but juſtice however, to add here, that the tale is given with more pleaſantry by Mr. H. than by any of its numerous relaters, from Veeſhnoo Jarma to Maſſinger.

The ſixth, taken from the Tooti Nameh, and called *the Princeſs and Muſician*, makes ample amends for the defects of the preceding one: a vein of rich and genuine poetry pervades it, which we were not prepared to expect in a firſt publication. It begins thus,

> "In fam'd Benares lived, renown'd
> For wealth, for wiſdom, too, profound,
> A Raja, who a ſon deplored,
> Miſ-ſhapen, rude, and little ſtored
> With learning's ever-ſhining light
> From which he, wilful, turn'd his ſight:
> Yet had he aptneſs to admit
> The voice of ſenſe, or light of wit;
> For nature, not with ſtep-dame thriſt,
> His mind had form'd; each lib'ral gift
> Was his, with unripe ſeeds of ſkill,
> That to mature but wanted will.—
> To ſickneſs we relief afford,
> To ſight the blind are oft reſtored;
> The clay-cold dead to life may riſe,
> But who e'er made the ſtubborn wiſe?"

To mould him, the ſtory ſays, he is married to a princeſs rich in beauty, wit, and every accompliſhment, among which ſkill in muſic is predominant.

> Touch'd by her fingers fair, the lyre
> Now ſeem'd to breathe, now ſoft expire,
> While the fond chords the heart around,
> All ſweetly vibrate to the ſound.

The prince is little affected by theſe various excellencies, and the princeſs, inſtead of endeavouring to win on his indifference by degrees, treats him with contempt; this begets averſion on his ſide, and the uſual conſequences follow.

> "Gray evening came in modeſt ſuit:
> All, ſave the nightingale, was mute;
> The winds in hollow grottos crept,
> In their cool bowers the zephyrs ſlept;
> Slow roſe the moon in radiance bright,
> And ſhed her ſoft, her ſilver light:
> One milder beam ſtole on the fair,
> Whoſe ſighs with fragrance fed the air;

Sighs,

Sighs, to her breaſt, till late, unknown,
Nurſed by deſpair, in hatred ſown;
For wealth had fail'd the bliſs to ſhower,
She vaunted in an idle hour.
As loſt in thought, her eyes ſhe threw
Wide o'er the expanſe of heavenly blue,
And, penſive, gaz'd on every ſtar
That ſtudded Cynthia's pearly car,
Sudden ſuch notes arreſt her ear
As ſpirits bleſs'd might ſtoop to hear:
Tuneful and ſweet the meaſure flows,
Like ſouthern breezes o'er the roſe,
Lending a charm to things around;
And all the air, and all the ground,
A ſacred ſilence ſtill maintains,
As if enamour'd of the ſtrains.

Theſe enchanting ſounds proceed from an itinerant muſician, with whom the princeſs, taking with her a caſket of gold and jewels, elopes. They proceed but a ſhort way before they come to a river, which the vagabond croſſes with the precious caſket, leaving the princeſs to her fate. What follows in the original is utterly unworthy of the commencement of the ſtory, and the tranſlator has ſhewn conſiderable ingenuity in ſtriking out a cataſtrophe of his own, which points the moral, and renders the tale complete. As ſhe wanders on the river's bank, bewailing her folly,

Sudden, the ſound on which ſhe doats,
In every gale around her floats;
Inthrals her ſoul, and puts to flight
The ſhort repentance of the night.
With the ſoft ſong her love returns,
(For *will* no uſeful leſſon learns)
Wild, to the minſtrel's haunt ſhe makes,
Through devious paths, through tangled brakes,
And ſees at length—but doubts her eyes
Have forged the viſion for ſurpriſe;—
Again ſhe looks—too true her ſight,
She liſtens—farewell all delight;
O, curſt miſchance! O, bitter treat!
It is her lord that ſings ſo ſweet;
Her prince, whom lawleſs love has fir'd,
And with celeſtial ſong inſpir'd.

The following lines, which have a retroſpective view, and account for the unſuſpected accompliſhments of the prince, are eminently beautiful.

" He mark'd her dark, averted eye,
Saw her his love, his converſe fly,
And while, with injured pride, he burn'd,
Her unendear'd embraces ſpurn'd.

His

His ſoul depreſs'd, but not ſubdued,
He nurſed a proud, a vengeful mood;
Yet wiſdom's ſeed (if right I ſpell)
Left not to periſh as it fell,
But fed with ſcience' kindly dew,
The immortal plant, till fair it grew.
His mind, in ſecret, richly died,
With arts to indolence denied;
And muſic, plaintive maid, he woo'd,
In her loved haunts, ſweet ſolitude:
But ſcorning pleaſure to impart
To one who ſhook him from her heart,
He hid from all his wondrous ſkill,
And ſeem'd the ſame dull ſtatue ſtill.
" Ah! not FROM ALL: one tender maid,
Sequeſter'd in the foreſt's ſhade,
Was conſcious of his matchleſs ſtrains;
And well her love repaid his pains.
Here frequent, when the queen of night
Hung forth in heaven her creſcent bright,
He from his joyleſs palace ſtole,
And pour'd in melody his ſoul;
While ſhe, the fair for whom he ſung,
Enraptured, on his boſom hung."

There yet remain two tales, the *Three Beggars of Bagdat*,* and *The Phyſician of Delhi*, not inferior in merit to thoſe which precede them; but which our limits will not allow us to particulariſe. We muſt now take our leave of the tranſlator, and we confeſs it would not be without regret, if we thought it was for the laſt time. So, indeed, he tells us, but we have learned diſtruſt from high authority;

Ipſe ego, qui nullos me affirmo ſcribere verſus,
Invenior Parthis mendacior, &c.—HOR.

If, however, we have the pleaſure of meeting Mr. H. again, we hope it will be on original ground: he has ſufficiently ſhewn, by his variations and additions in the preſent inſtance, that he poſſeſſes both invention and judgment. His claims to very conſiderable poetic powers are indiſputable; he has more harmony than Prior, and more briſkneſs than Gay, and muſt, if leiſure or inclination induce him to purſue the cultivation of this pleaſing branch of the art, ſtand in the firſt rank, if not in the front of our Engliſh Fabuliſts.

* The running title of this tale is a miſnomer: it ſhould be the *Four* Beggars of Bagdat, for ſo many are named.

Obſervations on the Poor Laws, and on the Management of the Poor, in Great Britain, ariſing from a Conſideratiou of the Returns now before Parliament. By the Right Hon. George Roſe, M. P. 8vo. Pp. 44. Hatchard. 1805.

OF all the matters connected with the political economy of a ſtate, there is ſcarcely one of greater importance than the management of, and proviſion for, the poor. Whether it be conſidered in a religious, moral, or political point of view, it muſt appear of infinite conſequence; more eſpecially when, as in this country, the poor conſiſt (as it appears, at leaſt, from a table annexed to this pamphlet, and drawn up from the late returns to Parliament) of little leſs than one eighth of the whole population, and their ſupport is attended with an expence of *more than four millions annually!* Indeed we have long regarded the growing burden of the rates for the maintenance of the poor, as one of the moſt ſerious evils under which the nation labours, and one which loudly calls for the application of ſome effective remedy. So grievous is this burden in ſome parts of Eſſex, that the poor-rates amount to nearly double the rent of the land. Great, however, as this evil is, it is but one of thoſe which reſult from the preſent mode of managing the poor. Having expreſſed this opinion, we muſt, of courſe, declare ourſelves highly indebted to any gentleman who directs his attention to the ſubject, with a view to facilitate the diſcovery of adequate means for the diminution or removal of the grievance ſo juſtly complained of.

Mr. Roſe is of opinion that, though the expence of maintaining the poor has been ſo greatly increaſed within the laſt twenty years, the ſituation of the poor has been far from improving. We are not prepared to ſpeak with deciſion on this point, becauſe our obſervation has been principally limited to London and its environs. But as far as that obſervation has extended, we think it but juſtice to ſay, that the ſituation of the poor (we ſpeak of ſuch as are relieved in workhouſes) has been very materially improved. More cleanlineſs, more comfort, and more induſtry, are obſervable now in the workhouſes which we have inſpected, than were to be found there, ſome years ago; and, in all reſpects, the preſent and future welfare of the poor are better attended to.

"The money (ſays Mr. Roſe) expended excluſively on their account, in 1803, amounting to 4,267,000l. is much more than double the amount of that expenditure on the average of 1783-4-and-5, and more than treble that of 1776."

He then remarks, that the comforts of the poor are not increaſed, in which opinion we cannot, for the reaſons ſtated above, agree with him, and purſues his ſubject thus:

"When the extreme value of the object at which we aim is conſidered, we ſurely ſhould not eaſily abandon the hopes of effectually preventing the miſeries

miſeries of the poor, keeping in our view the practicability of reducing the rates for their maintenance, and the many incalculably good conſequences which would follow from the employment of them."

Here we fully agree with our author, and we are of opinion that the only effective means of removing the exiſting evil, is the finding proper employment for the poor. If by the exertion of houſes of induſtry throughout the kingdom, ſuch employment could be ſupplied, we think it ſhould become a national concern, a ſufficient fund for the purpoſe ſhould be raiſed by a loan, and the intereſt defrayed by a tax upon candles, or upon ſome other article of *general* conſumption. At Shrewſbury, if we miſtake not, this expedient was tried, and ſucceeded to the utmoſt expectations of thoſe by whoſe advice it was adopted. Why recourſe has not been had to it, in other populous diſtricts, we know not. Mr. Roſe, very properly, enters his proteſt againſt the notion of Mr. Matthews, that marriages ſhould be diſcouraged among the Poor. We are decidedly of opinion that they ſhould be *encouraged* as far as poſſible; and we wiſh much to ſee a ſociety eſtabliſhed for the ſole purpoſe of promoting this object; by defraying the expence attending the marriage-ceremony, and by affording occaſional aſſiſtance to married perſons, diſtinguiſhed for their induſtry, ſobriety, and good conduct. Sure we are that ſuch a ſociety would do more than any other, for the eradication of vice, and the promotion of virtue; for at preſent, there exiſts not any portion of mankind ſo profligate as the poor, of the metropolis in particular. It is a fact, that a very ſmall proportion of them are married; they moſtly live in a ſtate of concubinage, and riot in every ſpecies of debauchery of which the promiſcuous intercourſe of the ſexes will allow. The evils reſulting from this ſtate of the lower claſſes of ſociety are moſt glaring and multifarious. The removal of them muſt, of neceſſity, be a work of difficulty and of time. But every effort for that purpoſe will prove abortive, without the adoption of two previous meaſures;—the encouragement of marriages; and the vaſt diminution (if not the total ſuppreſſion) of the conſumption of ſpirituous liquors. The abolition of pawnbrokers' ſhops would alſo greatly accelerate the accompliſhment of this grand object.

Mr. Roſe is of opinion, that the great deſideratum is "ſome more effectual and more extenſive mode of inſtructing the poor than has yet generally been deviſed," and he anticipates the greateſt poſſible advantages from the adoption of ſuch a mode. On this ſubject, we confeſs, we have very great doubts. To inſtruct the poor, indeed, and all others, in their duty to God and their neighbours, is certainly an object of primary importance; and there is no means ſo proper for ſecuring to them ſuch inſtruction, as the enforcing their regular attendance on divine ſervice, in their pariſh churches. But the kind of inſtruction which is acquired by attendance at many of the Sunday-ſchools, is of a very different nature; and, on the whole, it appears to be a matter of doubt whether ſuch ſchools have been beneficial to the

the poor or not. This, however, is a ſubject which ought not to be diſcuſſed in a ſuperficial manner; and it would be foreign from our purpoſe to enter upon a full view of all the circumſtances which muſt neceſſarily be taken into conſideration in the diſcuſſion of ſo important a queſtion.

The objection urged, by ſome reſpectable writers, to the employment of the poor in workhouſes, on the ground that it would be the means of depriving others of employment, is ſucceſsfully combated by Mr. Roſe; and, indeed, it is an objection that would equally apply to the employment of the poorer claſſes of ſociety in their own houſes. Our author thinks that one of the beſt means of improving our preſent ſyſtem, is by the abolition of workhouſes, except in large towns. Certainly if no more care is to be taken in future, than has been hitherto taken (generally ſpeaking) to render the labour of the poor productive, the abolition of workhouſes would be an act of wiſdom. But if overſeers were made to perform their duty, and to exert themſelves properly for carrying into effect the ſalutary proviſions of the ſtatute of Elizabeth, we are perſuaded that a greater improvement of our ſyſtem might be obtained by the increaſe of houſes of induſtry, than by the ſuppreſſion or diminution of them. There is one advantage reſulting from ſuch inſtitutions, which does not ſeem to have entered into Mr. Roſe's contemplation. We allude to the ſalutary check which, in ſome inſtances, it affords, to applications for parochial relief. There is a degree of diſgrace attached to a reſidence in a workhouſe (except where age or infirmity ſupplies a manifeſt and unanſwerable excuſe) the removal of which, we are convinced, would multiply applications for relief beyond all calculation. Leſt we ſhould be thought ſingular in our opinion on this topic, and be conſidered to have ſpoken too harſhly, we ſhall quote the ſentiments of a venerable Judge on an analogous caſe, who, in ſpeaking of the ſtatute 9 Geo. III. c. 7. ſaid, "One object of the ſtatute was to encourage induſtry, by holding out *the diſgrace of going to a workhouſe*, &c. and, if parents could obtain a maintenance for their children, without being compellable to go to the workhouſe, idleneſs would be thereby promoted among artificers and manufacturers." Our experience has furniſhed us with repeated proofs of the juſtice of this obſervation. Indeed, by the facility with which parochial relief is, in general, obtained; and more eſpecially by the thoughtleſs manner in which numerous writers of the preſent age have deſcanted on the *rights* of the poor; a kind of moral revolution has been produced in their minds, which has not been ſufficiently attended to. Twenty years ago, the beſt founded application for relief was always attended with a viſible embarraſſment, that demonſtrated the reluctance of the applicant to make it, and his conviction that there was ſomething humiliating, if not diſgraceful, in it; but ſince paupers have been taught to think more of their *rights* and leſs of their *duties*, this laudable feeling has entirely diſappeared, and the application for relief is very frequently urged with the moſt unbecoming

coming confidence, and not ſeldom with the moſt unbluſhing impudence; in ſhort, the relief is no longer ſolicited as a favour, but claimed as a right; and the certainty of receiving it has, in too many inſtances, nearly annihilated the ſpirit of induſtry. This is a moſt ſerious evil, which we earneſtly recommend to the attention of our author.

In ſpeaking of the refuſal or neglect to employ the poor at their own houſes, which, notwithſtanding our obſervation on workhouſes,* we are ready to admit, would, to a certain extent, be a moſt deſirable thing. Mr. Roſe obſerves, "If I ſhould be aſked why I do not interpoſe as a magiſtrate, and order relief for ſuch perſons at home, my anſwer would be, that I have hitherto confined myſelf to remonſtrances and perſuaſion, by which I have ſometimes, though with difficulty, ſucceeded; thinking that it is, on the whole, more for the intereſt of the poor, as well as more conſonant to my own feelings, to avoid the other courſe till the laſt extremity." Mr. Roſe does not ſeem to be aware, that the law veſts no ſuch power in a magiſtrate, except in ſuch places in which there are no workhouſes or houſes of induſtry; in other words, in ſuch places only in which the poor are maintained by contract. The limited power veſted in the magiſtrates to order relief in ſuch caſes, is given by the ſtatute 36 Geo. III. c. 23. which contains a proviſo, at the end of it, expreſsly barring its extenſion to places in which houſes of induſtry have been, or ſhall be, eſtabliſhed under the authority of 22 Geo. III. c. 83. or of any local act. It is, indeed, much to be wiſhed, that the magiſtrates were intruſted with a much more extenſive power to order the relief of paupers at their own houſes; for, exerciſed, as no doubt it would be, with becoming circumſpection and diſcretion, it would often be productive of beneficial conſequences, and would ſometimes prevent acts of oppreſſion on the part of overſeers.

Mr. Roſe, at the cloſe of his obſervations, recommends a more favourable attention to friendly ſocieties, which, he tells us, contain upwards of 700,000 members, of both ſexes, in England alone. If he had ſeen ſo much of benefit ſocieties as we have, he would, we incline to believe, think very differently of them. If he will apply for information on this ſubject, to acting magiſtrates in the metropolis, he will learn that, there at leaſt, ſuch ſocieties are the ſources

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* In farther confirmation of our opinion of the utility of workhouſes, when properly managed, we quote the following remark of Lord Mansfield: "The want of workhouſes was ſoon felt as an inconvenience; they were not long after introduced by the Legiſlature; and, if well regulated, a moſt deſirable mode of relief they are; they ſupply comfort and accommodation for thoſe who cannot work, and employment for thoſe who can. In many inſtances which have chanced to fall within my knowledge, particularly on the Midland circuit, *they have reduced the annual amount of the poor-rates one half.*"

of

of endleſs contention, impoſition, and fraud. And he would render a real benefit to the community, if he would frame a new law for the regulation of friendly or benefit ſocieties, calculated to remedy the enormous abuſes to which they are now expoſed.

We truſt that this laudable effort of Mr. R. to direct the attention of other able men to the very important ſubject of the poor laws, will be productive of the deſired effect.

Travels through Denmark, Sweden, and part of Italy, in 1798 *and* 1799. By John Gittbole Küttner. Tranſlated from the German. 8vo. Pp. 200. 1805.

THIS work is the production of a writer whoſe talents are held in a conſiderable degree of eſtimation on the Continent; and of which, perhaps, they are by no means unworthy. M. Küttner may indeed be deſcribed as a traveller by profeſſion, ſince he has paſſed through and reſided in countries for the avowed purpoſe of conſidering objects in different points of view, and drawing from them impartial concluſions. Hence it is preciſely to ſuch a traveller that we ought to refer for the purpoſe of acquiring a comparative knowledge of the ſtate of civilization, the progreſs of the arts and ſciences, the theological and political tenets and opinions—in ſhort for every kind of information which may be expected from an accurate and enlightened obſerver of men and manners.

We know that M. Küttner's publication of Travels in Denmark, is highly eſteemed on the Continent, where it has gone through ſeveral editions in a ſhort ſpace of time. The author, it appears, reſided for ſome months in England, and he has in many parts of his work availed himſelf of the opportunity of paying a juſt tribute of applauſe to the honeſt virtues of our countrymen, when contraſting various traits in their character with thoſe of their northern neighbours. Indeed the whole of his work bears every appearance of that fair inveſtigation, and thoſe candid ſtrictures, which none but a man of very conſiderable knowledge could be expected to undertake and to publiſh.

The work is compriſed in a ſeries of Letters, and though we have obſerved that in the details of his journey, and in his ſtatiſtical remarks on the different towns through which he paſſed, the author is by far too minute, yet it ſhould be recollected that he wrote not for the opulent Engliſh reader, whoſe inclination cannot be expected to lead him to purſue the ſame route, but principally for the inhabitants of the North of Europe, to whom his book muſt ſerve as a valuable itinerary.

The tranſlation of this work, from which we have made our review, (not having received the original) is given in the Collection of Modern and Cotemporary Voyages and Travels, mentioned in our laſt number. The tranſlator ſtates, that he has judged it proper to

diſpenſe

diſpenſe with the author's deſultory obſervations on Hamburgh and other well known parts of Germany, and has conducted the reader *at once* to his entrance into Denmark. Whether the majority of his readers will thank him for this kind of *Aſmodeal* conveyance, is a point which we will not ſtop to determine: but for our own part we ſhall enter our decided proteſt againſt ſuch liberties, which as we have already obſerved in our account of Caſſas's Travels, can only tend to diminiſh the value of any work, in the opinion of readers of judgment. To us who conſider Hamburgh as the centre of our commerce, and as the general point of communication with the northern part of the continent, the paſſages which have been omitted would perhaps have been the moſt intereſting; and it would have been more judicious to omit the many dull accounts of the author's paſſage in Denmark from one village to another, than a deſcription of Hamburgh, which from its great commercial importance, muſt neceſſarily have contained many objects that could not eſcape the attention of ſuch a reflecting traveller as Küttner.—It ſeems, however, that it was deſirable to render complete in the volume of "Voyages and Travels," every tranſlation or other work that had been inſerted during its publication periodically; and as too great a number had been commenced, a ſacrifice of ſome ſort became neceſſary. We hope, however, that the judgment of the editor will induce him to abandon this unfavourable practice in the continuance of his labours.

Letter I. contains a detail of the journey of the author from Kiel to Korſoër, with many remarks of importance to travellers, on Sleſwick, Fleuſburg, Sunderburg, and other principal towns of the Dutchy. The roads are well preſerved, and our author conſtantly travelled twenty miles in five hours.

A good idea of the general ſtate of Denmark may be formed from his obſervations on the places through which he paſſed.

"In the towns every thing exceeded my expectation. The inhabitants are more conveniently lodged and better clothed, they are more cleanly; in a word, they appear to poſſeſs greater affluence than perſons of the ſame claſs in moſt of the ſmall towns of Germany. I almoſt every where fancied myſelf in Holland. The houſes are ſmall, low, and frequently conſiſt only of the ground-floor; but they are extremely neat and have a great number of windows, which are kept ſo clean, that, in paſſing, I often had an opportunity of witneſſing the order, cheerfulneſs and comfort which prevail within.

"Nor is this the caſe only in the towns; I likewiſe ſaw a great number of good houſes in the country. Every one appears not only to be acquainted with the conveniences and comforts of life, but likewiſe with a ſpecies of luxury, generally found among people who live near the ſea, and who, by navigation and their proximity to ſea-ports, procure things which the lower claſſes in more inland provinces ſcarcely know even by name. Even the ſmalleſt cottages have an appearance of cleanlineſs and affluence highly agreeable to the feelings of the philanthropiſt.

Between Eutin and the Great Belt, that is, in the biſhopric of Lubeck, in Holſtein, Sleſwick, and Jutland, I did not meet with a ſingle human creature

creature but what had ſhoes and ſtockings. In Funen, and only there, the ſhoes of the common people are moſtly of wood, and that iſland, in general, cannot ſuſtain a compariſon with Sleſwick. I obſerved ſcarcely any beggars.

"But, as, on the one hand, every individual appears to poſſeſs a competence, ſo, on the other, no traces are to be found of opulence, grandeur and ſplendour. Moſt of the houſes in Leipzig would here paſs for palaces, and the habitation of many a German farmer would be taken for the reſidence of a nobleman. Large ſtore-houſes, extenſive manufactories, and magnificent public buildings, are as rare as ſplendid equipages, and ſmart livery-ſervants.

"The roads, if not always good, are at leaſt tolerable. Here and there we met with ſand, but we always went twenty miles in about five hours. The extra-poſts ought by right to proceed at the rate of nearly five miles an hour, and I could diſcover how rigorouſly this injunction is enforced by the government, from the anxiety manifeſted by the poſtillions, on their arrival at the end of each ſtage, to obtain a written certificate, in which the traveller teſtifies his ſatisfaction. They were, at the ſame time, extremely civil, good-tempered, and always contented with what I gave them. I likewiſe travelled, without oppoſition, with only four horſes, whereas in both Upper and Lower Saxony, and alſo in Pomerania and Sileſia, I was ſubject to inceſſant vexation on this account, and was frequently obliged to take ſix."

Tunen and the other Daniſh Iſlands produce an abundance of corn, which is exported chiefly to England. Our author, however, thinks that this produce is not ſo much in conſequence of the fertility of the ſoil, as of the ſcantineſs of the population. In 1787, the whole population of Denmark Proper only amounted to 840,045 ſouls, deducting 86,133 for the number then in Copenhagen; a population certainly very diminutive for ſuch an extenſive tract of country. This calculation educes from our author the following judicious remark:—

"If we reflect, that this kingdom has not been involved in a ſingle war of any duration or conſequence, ſince 1718, we may almoſt affirm, that no other country in Europe has enjoyed ſuch a peace, excepting, perhaps, Sweden, which during the ſame period has been engaged in no war, but what was very ſhort and ſcarcely worthy of notice. What might not, under ſuch circumſtances, be expected of a kingdom ſo advantageouſly ſituated for commerce, poſſeſſing ſuch an immenſe extent of coaſt, and ſo many harbours? It is, however, the fact, that, with reſpect to population, agriculture, manufactures, commerce, opulence, and every kind of improvement, this country is far behind moſt of the ſouthern ſtates of Europe, though the latter are, in general, leſs extenſive, and have been harraſſed by almoſt inceſſant wars. If it be likewiſe taken into conſideration, that Denmark has had no improvident ſovereigns during this period, but that it is, on the whole, better governed than many of the ſouthern ſtates, we muſt admit, that, if the country fall ſhort of our expectation, this circumſtance muſt be attributed to the want of energy in its inhabitants, and the high northern latitude under which moſt of the provinces of this extenſive kingdom are ſituated."

The ſmall iſland of Spröe is worthy of notice. It is about fo miles in length, and not quite ſo broad; and contains only a ſing farm-houſe.

"It lies," ſays M. Küttner, "in the middle of the Great Belt; whi in this part is 18 miles over; and in winter is a remarkable ſtation for th poſt, which regularly ſtops there. It is conveyed, when the Belt i frozen, in what is termed an ice-boat; to which belong five men.— You may judge of the ſize of the boat, when I tell you, that theſe fiv men are obliged, partly to drag, and partly to carry it, with all that i contains, according as the ice, which is frequently uneven, and the drift of ſnow permit. If there are paſſengers, a larger boat is taken; but all, without exception, muſt aſſiſt to carry. This is the rule, and it is highly neceſſary; if for no other reaſon, at leaſt for the perſonal ſafety of each individual. Theſe northern ſeas are never completely frozen: a great number of holes are left: and which could not be croſſed without the aſſiſtance of a boat. I was very lately informed by a Ruſſian, that it is never poſſible to go from Peterſburgh to Cronſtadt, entirely on the ice; but, that it is always neceſſary to take a boat upon a ſledge. In this manner, the boat is carried or dragged along, and uſed wherever it is found neceſſary. Sometimes the ice breaks under the weight; the crew then drop the boat, and jump into it. If it fall in a tolerably horizontal poſition, all is well;— but, it frequently ſinks only at one end; and at ſuch times, the poor fellows have a dangerous piece of buſineſs; yet, I am informed, it very ſeldom happens, that any perſon periſhes; and ſtill more rarely, that the boat is loſt. With this fatiguing and laborious exertion, it takes the men a whole day to reach the iſland of Spröe; where they refreſh themſelves, and paſs the night at the farm-houſe; and the next morning ſet out on the ſecond ſtage to Korſöer. The iſland of Spröe belongs to a nobleman of Fünen, who keeps a farmer upon it; but, as it is a regular poſt-ſtation in winter, the king has erected a building for the accommodation of paſſengers, whom the farmer furniſhes with proviſions and other neceſſaries.

"The keel of the boat is ſhod with iron; and it is ſuſpended by cords, from the ſhoulders of the people, ſo low, as rather to be drawn along like a ſledge, than carried. If the ice be perfectly level, the cords are lengthened; and then the boat is drawn entirely. The reaſon why this ſea is never, or at leaſt, very ſeldom, completely frozen, is the current which always ſets in between the two iſlands. From Nyeborg to Knutſhovel or Canute's Cape, the extreme point of Fünen, is four miles and a half; from the latter to Spröe the ſame diſtance; and from Spröe to Korſöer nine miles."

From Korsöer our traveller, without any remarkable adventure, arrived at Copenhagen, where he found a wide field for deſcription and remark. Indeed we know no other account of this city which can be compared for intereſt with that of M. Kuttner. He conſiders it to be one of the fineſt capitals in Europe, and conceives that it is indebted for its preſent beauty to two dreadful conflagrations, one of which occurred in 1728, and the other in 1794. The former deſtroyed 1650 houſes, beſides public buildings, and the latter nearly 1000; ſo that a very ſmall part of the city is above a century old, and

and there are but two houſes which have ſtood two hundred years.

"Copenhagen is divided into three principal parts; the Old Town the New Town, and Chriſtianshaven. As the firſt was, for the greateſt part, deſtroyed in 1728, and again in 1794, it is, properly ſpeaking, the neweſt portion of the city. The houſes are rebuilt in a ſuperior manner, and the plan of the ſtreets has been altered; ſo that, in many places, one ſtreet now occupies the ſpace which formerly contained two. In reconſtructing them, a peculiar method has been introduced, which I never met with before; but which, from the advantages it affords, is worthy of attention. All the corner houſes, inſtead of forming right angles, are rounded off at the turning; and though this practice ſpoils the form of the corner rooms in each ſtory; yet, this is a trifling conſideration, when compared with the public benefit with which it is attended.

"The New Town and Chriſtianshaven are, conſequently, the moſt ancient parts of the city; and theſe were built between the years 1588 and 1647. The Seamen's Quarter, which differs greatly from the other portions of Copenhagen, was likewiſe erected during that period. It contains upwards of 30 ſtreets, all of which are laid out with great regularity; the houſes either conſiſt only of a ground-floor, or are but one ſtory high. Theſe huts are ſmall; but their whole appearance is far from contemptible. They are inhabited by the ſeamen belonging to the navy, and the numerous labourers employed in the dock-yard.

"The New Town, as I have obſerved, is, properly ſpeaking, the moſt ancient; but to this an exception is formed by a conſiderable portion, generally called Amalienburg, (from a caſtle of that name, which formerly ſtood on this ſpot) built during the reign of the late king, between the year 1746 and 1765. In ſtrict propriety, this part ſhould be denominated Frederic's Town; for, beſides the ſpot on which the caſtle of Amalienburg and its gardens formerly ſtood, it contains ſeveral large palaces, and a great number of other reſpectable buildings. This part of the city would not make a deſpicable figure either in London or Paris, Rome or Turin, Vienna or Berlin. I was particularly ſtruck with the beauty of a ſquare, of a perfectly regular form, compoſed of four large edifices, and ſeveral ſmaller buildings; and opening into the ſame number of ſtreets.—In the centre is an equeſtrian ſtatue of Frederic V. in bronze. One of the four principal edifices is inhabited by the king; another by the prince royal of Denmark; the third by the king's brother; and the fourth is the Academy of Naval Cadets. In this quarter are likewiſe ſituated many other magnificent ſtructures, as, the reſidence of the duke of Auguſtenburg, that of count Bernſtorf, &c. All the ſtreets round the ſquare are very fine, and contain a great number of large and remarkable buildings, of which I ſhall only mention the hoſpital, the inſtitution for lying-in women, Claſſen-houſe and library, and Frederic's Church; or, as it is more commonly called, the *Marble Church*. This part of the city appears to be appropriated to perſons of rank and property; and in like manner, the Old Town is inhabited principally by ſhop-keepers and trades-people of every deſcription.

"The neweſt houſes in the Old Town are built of brick; and moſt of them have three ſtories, beſides the ground-floor. Their ſtyle is neat and ſimple; but many are embelliſhed with columns and pilaſters, and have other claims to architectural beauty.

"Another very beautiful ſquare in Copenhagen, is the New Royal Market; which is not only the largeſt in this city, but one of the moſt extenſive that I have any where ſeen. It is almoſt entirely compoſed of ſtately buildings, as, the Academy of Painting and Sculpture; behind which is ſituated, the Botanic Garden, and which was formerly a royal palace, called Charlottenburg; the theatre; the great hotel; the artillery-houſe, &c. In the centre is a marble equeſtrian ſtatue of Chriſtian V.

"The theatre is ſmall; and yet it is the only one in this comparatively extenſive city. The performances are in the Daniſh language; but the houſe is not opened, excepting when the king is in town.

"Religion appears to be out of faſhion at Copenhagen, as in moſt other places. Magnificent churches were formerly erected, while part of the inhabitants frequently wanted a roof to cover them; but I here obſerved, that none of the churches burned down in the year 1794, have yet been touched. This conflagration began in the Holm behind the arſenal, and the cauſe has never yet been diſcovered. As this calamity reduced ſo many families to the ſtate of houſeleſs wanderers, the government ordered a great number of tents to be pitched in the fields round Copenhagen, for the reception of thoſe who were unable to procure any other aſylum. A multitude of ſmall dwellings for the poor have likewiſe been, from time to time, erected, in the ruins of the Great Palace. This beautiful and magnificent edifice, called Chriſtianſburg, was burned at an earlier period, in the ſame year; and nothing was left ſtanding but the bare walls and the cellars, the vaulting of which was ſo ſolid, that the fire could not penetrate. Theſe cellars are ſtill inhabited by poor people. To my knowledge, I never ſaw a more extenſive, more beautiful, and more magnificent palace; indeed, I doubt, whether I ever beheld its equal. How great, how ſublime, even amidſt its ruins! It is a regular ſquare, incloſing a court. The length of each of the principal ſides, or of the body of the edifice, is 367 feet; that of the wings 389; and the height of the former 114. Four thouſand perſons were ſuppoſed to be contained in it, when the whole court was in town; but that number is, probably, somewhat exaggerated. It is of brick, but the body of the building was faced with ſtone; the wings, as may now be ſeen, were only ſtuccoed; but, formerly, this muſt have been almoſt imperceptible. The walls, at their baſe, are ten feet thick, and reſt on nine or ten thouſand piles; for the ground being ſurrounded with water, is ſo bad, that a ſure foundation could not otherwiſe be obtained.

"The palace, like moſt buildings of this kind, conſiſted of high and low ſtories or floors, and had three of each. The loweſt part is entirely over-arched; and above this is the firſt floor. Then comes a *mezzanine*, *entre-ſol*, or half-floor, which is ſucceeded by the ſecond ſtory, formerly the apartments of the royal family. Above, is another lofty ſtory, and a low floor with ſquare windows terminates the building. At the top was a baluſtrade, that went round the whole, incloſing the roof, which was of copper.

"As the proportions of this edifice are well preſerved, its vaſt magnitude does not, at the firſt ſight, ſtrike the ſpectator. The eye, however, obtains a ſtandard, on obſerving that the firſt ſtory has been divided into two; and thus, a double range of dwellings is made for the poor. The windows are walled up; but two ſmaller apertures are left in each; one of which

which ſerves for a window to the lower, and the other to the upper apartment. Two ſtair-caſes are covered, from the top to the bottom, with marble, and have each 183 ſteps.

" Chriſtianſburg affords a ſtriking demonſtration of the difference of the times, and the poverty of the preſent. This great and magnificent edifice was built by Chriſtian VI. who exacted no aid from his ſubjects towards its erection. After it was burned, extraordinary taxes were immediately impoſed, for the purpoſe of re-building it; but nothing has yet been done, and many even aſſert, that the idea is relinquiſhed, probably becauſe the expence is thought too great for the nation to be able to defray.

" Since the conflagration, the walls of this building have ſuffered exceedingly, from expoſure to the weather. In the courſe of ten years, if better meaſures be not taken than have hitherto been adopted, the whole will be one vaſt ruin; and it will require immenſe ſums merely to carry away the rubbiſh, as the materials will certainly, by that time, be unfit for any other purpoſe. I have frequently viſited this palace, and rambled through it with ſenſations of regret and pleaſure.

" Near Chriſtianſburg ſtands the Exchange, one of the few buildings from the time of Chriſtian IV. It is quite in the ancient ſtyle; but is a very extenſive edifice 400 feet in length; and is covered with lead. Only the firſt hall is appropriated to the uſe of the merchants: it is much frequented. The other part of the baſement is occupied by ſhops. In thoſe of the four bookſellers, which are ſituated in this place, I had reaſon to remark, how very little connection there is between the neighbouring kingdoms of Denmark and Sweden. I would adviſe the traveller, who intends to viſit the latter country, to procure any maps or books relating to the language or literature of Sweden, which he may want, before his arrival at Copenhagen; for, if he expect to meet with them there, he will run a great riſk of being diſappointed."

Some particulars follow relative to the arſenals of Denmark, which are very curious. It ſeems the whole navy lies in the harbour of Copenhagen. The rope-walk for the making of cables is 900 Daniſh feet in length. In the model-houſe was a very complete model of a man of war, which could be taken into ſmall pieces in a few minutes. It had occupied ſeveral men for nine years. At the time our author viſited Copenhagen, (July, 1798), the whole naval force of Denmark conſiſted of twenty-four ſhips of the line; the largeſt of which was of 84, and the ſmalleſt of 64 guns. One called Chriſtian VII. mounted 100, but ſhe draws ſo much water as to be unnavigable in the Northern Seas.

The following remarks on the expence of living in Copenhagen are worthy the attention of thoſe whoſe affairs may call them to that capital.

" Every thing is extremely dear in Copenhagen; and though I ſhould ſpend more in the courſe of a year in London, yet here I conſider many articles as dearer, becauſe they are ſo much worſe. When things in general are high in price, it is commonly a ſign of the opulence, abundance, and luxury of a country; but at Copenhagen the rule appears to be reverſed. In England and Holland, moſt articles are dear, on account of the great demand for them; here, on the contrary, every thing is dear, be-

cauſe there is a ſcarcity of every thing. A houſekeeper, of the middling claſs, informed me that the family of a citizen muſt live with the greateſt frugality not to ſpend more than 2000 Daniſh dollars (each about 3s. 6d. Engliſh) per annum.

"Even wood is uncommonly dear, though Jütland and Norway abound in that material. The fact is, both thoſe countries export the timber which grows in the neighbourhood of water, not only to the Daniſh iſlands, but likewiſe to England, France, and Holland, and conſequently it is not cheap, even on the ſpot: while the immenſe woods, which are ſituated at a diſtance from the ſea, and from any river, are abſolutely of no value. Vaſt quantities every year decay, or are felled and burned, merely for the ſake of the aſhes, which are then employed as manure.

"If the Danes, in general, be poor, the government is in the ſame ſituation. It is evidently in the greateſt want of money, as every thing connected with it atteſts. It is unable to rebuild the great palace, though extraordinary impoſts have been levied for the purpoſe; Charlottenburg has been reſigned to a private individual; Sophienburg ſold; the Hermitage, a ſmall inſignificant building, is no longer habitable; and Hirſcholm, where twenty-ſix years ago the whole court reſided, is falling to decay. Even Frederickſburg, now the principal country reſidence of the Royal Family, and where they regularly paſs the ſummer, is in a very crazy condition; and I have remarked certain parts of it, which no Engliſh gentleman with an income of 3000l. a year would ſuffer to remain near his houſe. As this palace is ſituated near the road from Roſkilde to Copenhagen, we alighted and walked round it. Excepting two centinels, not a ſingle living creature was, at firſt to be ſeen. We went into the great court, which is encloſed by this extenſive building, but a death-like ſilence every where prevailed. At length I diſcovered a ſervant, of whom I aſked a few queſtions, and who, to my no ſmall aſtoniſhment, informed me, that all the branches of the Royal Family were at that moment there. On a ſecond viſit I found the ſame ſolitude and ſilence.

"The gardens are in the French taſte, and are neither laid out in a grand ſtyle, nor kept in good order. On that ſide of the palace towards Copenhagen, runs a walk ſhaded with trees, bordered by a lofty hedge, and provided with numerous ſeats, commanding a noble proſpect of the city. From this point Copenhagen appears really grand and magnificent. Near it you ſee the iſland of Amack, the ſea on each ſide and beyond it, and the Swediſh coaſt in the diſtance.

"The Daniſh government is poor, and is, therefore, obliged to be œconomical. The whole revenues of the ſtate do not quite amount to ſeven millions of dollars; and of this ſum, two thirds are expended in the maintenance of the army and navy. I was aſſured by a Daniſh general, that the number of the land forces was not leſs than 60,000 men, which is an immenſe proportion for a country containing, at the utmoſt, no more than 2,390,000 inhabitants. All theſe troops, it is true, are not on duty during the whole year, and are leſs prejudicial to the population, becauſe a great part of them are foreigners. The navy likewiſe requires vaſt ſums, but, to do it juſtice, it is in the fineſt order.

"The Crown-prince, who is in reality at the head of the government, exhibits an example of great frugality, ſpending little on his eſtabliſhment, and ſtill leſs on his pleaſures. He is extremely active, and in his character predominate a certain regularity and auſterity, which are probably the cauſe that

that he is, upon the whole, leſs beloved than, for his many excellent qualities, he deſerves to be."

The palaces of the King and the Crown-prince are, in the opinion of our traveller, far beneath regal dignity; but it ſhould be remembered that the royal family in Denmark have, ſince the deſtruction of Chriſtianſburg, reſided in private houſes. The only building worthy of particular notice in the vicinity of Copenhagen is the caſtle of Roſenburg, which was erected by Chriſtian IV. Amongſt its curioſities are an extenſive ſervice of maſſy gold plate, uſed by the royal family on certain annual feſtivals; a greater collection of old Venetian glaſs than is to be found in any part of the world, and ſome intereſting tapeſtry repreſenting the principal occurrences in Daniſh hiſtory.

(To be continued.)

Sermons. By Sir Henry Moncrieff Wellwood, Bart. D. D. and F.R.S.E. 8vo. Pp. 480. Whyte and Anderſon, Edinburgh; Longman and Co. London. 1805.

THE Miniſters of the Church of Scotland, ſince the rage for extemporary preaching has ſomewhat ſubſided in the North, have given to the world many ſpecimens of their pulpit abilities. The Sermons of Blair, Logan, Craig, Charteris, &c. evince that good taſte and ſound doctrine are not confined to the Southern part of our iſland. The reſpectable author of the Sermons now before us claims our attention, not by the higher tones of eloquence, but by a perſpicuous arrangement of his ſubject, clearneſs of expreſſion, and earneſtneſs of manner: thus the mind of the reader requires no extraordinary effort to underſtand the ſentiments of the preacher, and the manner conveys it impreſſively to his heart.

The volume conſiſts, of fourteen Sermons on the following ſubjects; On the unequal Allotments of Providence. On the Minute Improvement of the Bleſſings of Providence. On Self-denial. On the Form of Godlineſs. On Chriſtian Faith and Morality. On the Reſult of good and of bad Affections. On the Inheritance of a good Man's children. On the Doctrine of Grace. On the Conduct of Providence to good Men. On the general Spirit and Effects of Chriſtianity. On the univerſal Promulgation of Chriſtianity, two Sermons. Proſpects of Futurity. On the Cultivation of Perſonal Religion.

The Reverend Baronet is what is called a *Goſpel* preacher in the *good* ſenſe of the term: not one of thoſe wild and miſleading preachers, who ſet Chriſtianity and morals at variance by their perverſions of Scripture; who pervert the underſtanding and contaminate the heart; but one who (according to his own words) preaches "the *faith* of the Goſpel in *practice*, applied to every ſituation of the human mind." He lays before us the peculiar doctrines of the Chriſtian religion,

and displays their high importance; while his morality is drawn from, and illustrated by, the Holy Scriptures. As a specimen we give the following extract from the Sermon "on the unequal Allotments of Providence."

"Our original ideas of the perfections of God, and of his immutable justice, are sufficient to satisfy us, that our talents and advantages are in general the measure of our duties, and must have an intimate relation to the account which we shall render to God.

"We go a step farther, when we consider the rules by which the principles of our nature lead us invariably to form our estimate of one another. We do not require from any man services which we are sensible he has not the means of fulfilling, or the use of talents which we know he does not possess. We do not judge with equal severity of the same defects in an ignorant and in a well-informed man; or take the same view of the extent of duties, common to both, which they have very different means of discharging. We distinguish exactly betwixt the ignorance which is invincible, and that kind of incapacity which is the effect of deliberate negligence and perversion. We estimate the fidelity of men, in all situations, by the opportunities which they might have used, and do not in any instance connect it with those which were entirely beyond their reach. As far as morality is concerned, the diversity of our talents is uniformly taken into our account, when we are judging among ourselves of good conduct or demerit.

"The impressions of justice with regard to one another, which are engraven on our minds, although, from our ignorance of human characters, they are often misapplied; are original memorials within us, of the laws by which our personal conduct shall be judged at the tribunal of God.

"There is another fact in the history of human life, which we ought to consider as confirming them. Our talents grow in our possession, in some proportion to the ardour with which we employ them: And, on the other hand, we lose the advantages which we had received, when we have either neglected to cultivate them at the proper season, or have not applied them to their legitimate ends, or have perverted them to purposes contrary to the design for which they were bestowed on us. We reap the effects of our activity, with more certainty, than even the result of our original endowments; and suffer more from the perversion of talents, than even from the want of them.

"Facts of this kind, of which every man feels the impression, because they are inseparable from our conditions as intelligent creatures, serve as a perpetual pledge and memorial, of the relation which the last sentence to be pronounced on our conduct shall bear, not only to the precise advantages which have been given or denied us, but to our personal improvement or perversion of them.

"I do not mention them as arguments or speculations: I mention them as facts, which illustrate the moral government of God; which have an intimate relation to its final result; and which (as I am now to shew) accord exactly with the precise and definite explanations given us by the gospel.

"In our Lord's parable of the talents related in the 25th chapter of the Gospel of Matthew, he represents those who have equally cultivated very unequal talents, as receiving each a reward in proportion to the talents which were given him: He who had received ten talents, is described as accounting

accounting for ten; he who had five as accounting for five; and both are repreſented as attaining the reſult of their fidelity, in proportion to the account which was required of them. On the other hand, he who had received but one talent, is made to account as ſtrictly for that one, as he could have been required to account if he had received ten; and he ſuffers the puniſhment, incurred by the perverſion of one, with as much ſeverity as could have been applied to him, if he had poſſeſſed and perverted all the talents which had been given to his fellow-ſervants. He is condemned, not becauſe he did not gain five or ten talents, but becauſe, having but one talent to employ, he did not gain, or endeavour to gain, one talent more; becauſe the ſingle advantage which was given him was neglected, or was 'hidden in the earth,' in contempt of his Lord's authority.

"No illuſtration can be more pointed or exact, than this is, of the ſtrict and definite account which ſhall be demanded of us at the tribunal of God, of the preciſe ſituations in which we have acted, and of our perſonal application of the peculiar talents which have been entruſted to us.

"Our Lord has given us another example to illuſtrate the ſame doctrine, from the rules by which we form our eſtimate of one another. He mentions the fact, that 'to whom men have committed much, of him they will aſk the more;' and uſes it to illuſtrate the conduct of God to 'the ſervant who knew his will,' and to him who did not know it.' 'That ſervant,' he ſays, 'which knew his Lord's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes. But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes. For unto whomſoever much is given, of him ſhall much be required; and to whom men have committed much, of him they will aſk the more.'

"He is not guiltleſs who ſins in ignorance, if the means of better information are within his reach; and he ſuffers in proportion to the guilt of a criminal ignorance or negligence. But, in compariſon with him who has ſinned againſt his conſcience, or conviction, 'he ſhall be beaten,' according to this parable, 'with few ſtripes:' A circumſtance, to which our Lord referred when he prayed on the croſs for his mercileſs tormentors; 'Father, forgive them, for they know not what they do;' A circumſtance, which the apoſtle Peter had in his eye, when, in addreſſing the Jews who crucified our Lord, he ſaid, 'And now, brethren, I wot that through ignorance ye did it, as did alſo your rulers:' A circumſtance, which the apoſtle Paul, who had no deſign to exculpate himſelf, or to leſſen the guilt of the firſt part of his life, mentions and applies to his own converſion; 'I was before a blaſphemer, and a perſecutor, and injurious; but I obtained mercy, becauſe I did it ignorantly in unbelief.'

"He is not free from blame who ought to have been better informed. But his tranſgreſſion is far more aggravated, who knew preciſely the will of God, and deliberately ſet himſelf againſt it; and the ſentence to be pronounced on his conduct, ſhall be in proportion, not only to the ſins which he has committed, but to the knowledge which he has abuſed, and the ſenſe of duty by which he ought to have been determined.

"There is one other ſtatement of the ſame doctrine, given us by the apoſtle Paul in the Epiſtle to the Romans: 'There is no reſpect of perſons with God: For as many as have ſinned without law, ſhall alſo periſh without law; and as many as have ſinned in the law, ſhall be judged by the law.'

"Here

" Here the doctrine is applied to the ſituations of thoſe who have received the leaſt, and of thoſe who have enjoyed the beſt external and religious advantages. Every man's conduct is eſtimated by the opportunities which he has really poſſeſſed, and by the preciſe circumſtances in which he has ſinned againſt God, or has obeyed his will. No man is condemned, becauſe he did not poſſeſs the means of duty, or is tried by advantages which were given to his neighbour, and were with-held from him; but every individual is condemned, or acquitted, according to the ſpecific advantages which were allotted to himſelf. Superior opportunities are repreſented as the aggravations of his guilt, who has not uſed, or who has perverted them; while the moſt limited talents, the moſt imperfect information, and the moſt defective external advantages, are affirmed to be the meaſure of his account, who has received no more, or who has had no more placed within his reach.

" This, then, is the general language both of reaſon and of Scripture, concerning the relation, which the laſt ſentence of God on the conduct of men ſhall bear to the advantages, which have been given or have been denied them in this life. When this part of the ſubject is connected with the implicit acquieſcence in the duties aſſigned us in our ſeveral conditions, which the ſenſe of the authority of God, under which we are all equally placed, ought effectually to teach us; and with our indiſpenſible obligation to cultivate, and our danger from the perverſion of the bleſſings we have received, whether they are many or few; we muſt be conſcious, that the general doctrine, illuſtrated under theſe heads, is of the moſt ſolemn and impreſſive kind."

From this ſpecimen it will appear that he has ſtrictly adhered to the ideas of Chriſtian Morality which he has given in another place.

" The goſpel is certainly far ſuperior to every other doctrine or ſyſtem of moral inſtruction: But it claims its pre-eminence, not becauſe it lays down moral duties, which were not taught or known before its promulgation, but on account of the peculiar motives or ſanctions by which it enforces its morality. For it is impoſſible not to admit, that Chriſtian morals are brought home to the conſciences of mankind, by conſiderations, of which it was not poſſible that either Jews or Heathens could avail themſelves.

" On the other hand, it muſt be obvious, that as ſoon as we take this view of the ſubject, we admit the importance of the diſtinguiſhing doctrines of the Goſpel; for in them, and in them alone, are to be found the peculiar principles by which Chriſtianity profeſſes to enforce the obligation of moral duties. It repreſents to us, no doubt, every conſideration ariſing from our preſent condition which can have any influence in perſuading us. But its chief and moſt impreſſive arguments for a holy life are ſuch as the following: That 'the grace of God, which bringeth ſalvation, hath appeared to all men, teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent world; looking for that bleſſed hope and the glorious appearing of the great God, and our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works:' That 'if God ſo loved us, we ought alſo to love one another;' 'That Chriſt died for all, that they

who

who live ſhould not henceforth live to themſelves, but unto him who died for them and roſe again:' That ' to every one of us is given grace according to the meaſure of the gift of Chriſt;' and that ' the ſmall and the great' ſhall ſtand at laſt before the judgment-ſeat of Chriſt, to receive ſentence, ' every man according as his works have been.'

" It is impoſſible to think of morality, as the morality of the goſpel, without referring it directly to theſe, or to ſimilar conſiderations, by which it is the peculiar office and object of the New Teſtament to enforce it. Referred to theſe principles, the morality of Chriſtianity is incorporated with its eſſential doctrines; and it cannot be ſeparated from them, without ceaſing to be Chriſtian morality.

We think the Reverend author not perfectly correct in an expreſſion which we find in his Sermon on Self-denial. " There is in hu-" man nature an original averſion to religion." As a general propoſition given in this unqualified manner, it is ſo far from being true, that the very oppoſite may be affirmed. There is an univerſal propenſity in man to conſider himſelf as dependent, to have hopes and fears from a Being infinitely ſuperior to himſelf, and to endeavour to render that Being propitious by various means, which are conſidered to be expiatory. Theſe acts, ſpringing from this propenſity is what is correctly called religion, and to this facts do not warrant us to ſay that man has an original averſion, but the contrary. Neither does the text,* quoted by the author, bear him out in his aſſertion: it clearly and excluſively announces the peculiar doctrine of Chriſtianity; that man, by the fall, was ſo contaminated that he became incapable of moral perfection, and therefore a creature diſpleaſing to, or an " enemy" to God, till reconciled to him by the death of his ſon.

In the Sermon from the text, " Jeſus ſaid to his diſciples, gather up the fragments that remain, that nothing be loſt;" we think that the writer has rather indulged in the *allegoriſing* manner of ſome of the ancient fathers, or what was termed *ſpiritualiſing* by the puritans and others. From the text we expected nothing more than his uſual ſenſible exhortations to care and economy in the management of our fortune: but when, beſides this, we find the preacher extending his exhortations to the economy of *time*, of *perſonal advantages*, and of health, or in his own words, to " the *fragments* of our time, the *fragments* of our private comfort, or of our perſonal advantages, the *fragments* of our health or of our vigour, we cannot help wiſhing that the text had not been preſſed into ſuch unſuitable ſervice.

The worthy Baronet, in his modeſt preface, makes an apology for the " provincial peculiarities" which may be found in his diſcourſes; theſe however are few, and of ſmall importance. Upon the whole, we can recommend the publication to the peruſal of every ſerious Chriſtian, who wiſhes to be reminded of his duty towards God and Man.

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* " For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life."

The Works, Moral and Religious, of Sir Matthew Hale, Knt. Lord Chief Juſtice of the Court of King's Bench: the whole now firſt collected and reviſed. To which are prefixed his Life and Death, by Biſhop Burnet, D. D. and an Appendix to the Life, including the additional Notes of Richard Baxter. By the Rev. T. Thirlwall, M. A. Editor of the Latin and Engliſh Diateſſarons. 2 vol. 8vo. Pp. 1180. 16s. White. 1805.

IT will not be expected that we ſhould enter into a critical analyſis, of the moral and religious productions of a writer ſo well known as Sir Matthew Hale. For though he has been principally regarded as a great lawyer, and his writings on law have been *moſt* ſtudied and talked of; and although his other works "have been ſo long permitted to lie in a ſcattered and neglected ſtate," it muſt not be ſuppoſed that they have lain unnoticed and unknown. Mr. Thirlwall, however, has performed an acceptable ſervice to the public, by collecting theſe ſcattered productions, and giving them a compact and regular form. His preface contains a brief character of each of them, generally juſt, though ſomewhat too partial. As to the poetical pieces, we are decidedly of opinion that it would have been better to omit them; for, take away the rhymes, and they exhibit nothing but mere proſe, ſtripped of its dignity. We admire, as much as the editor, "the vein of piety which runs through them," but it ſhould never be forgotten that ſacred poetry requires, more than every other ſpecies of poetry, the ſtrong aid of ſuperior genius; and that where the poet does not riſe *above* mediocrity (and truth extorts the remark, that Sir Matthew Hale has fallen greatly *below* it) he debaſes the ſubject which he ought to dignify.

The continuation of the Appendix to the Judge's Life, written by Mr. Thirlwall, has conſiderable merit, and contains much curious matter, and many judicious remarks. We cannot, however, concur with this worthy divine in *all* his obſervations and opinions. Hale's early determination never to ſee another play, occaſioned chiefly by the interruption of his ſtudies, occaſioned by his too frequent attendance at the theatre at Oxford, affords our editor an opportunity of entering his ſolemn proteſt againſt the ſcenic exhibitions of the preſent day. Though we readily join him in reprobating the criminal tendency of the miſerable traſh which, from a dearth of dramatic genius at home, we ſuppoſe, our managers have been induced to import from the polluted ſchools of Germany, and though we lament with him the diſgraceful ſcenes too frequently exhibited, not only in the lobbies, but, ſometimes, in the very boxes of our theatres, we cannot ſubſcribe to the juſtice of his cenſures, in their full extent, nor, indeed, without conſiderable heſitation. We are of opinion, that the abuſes which we condemn are ſuſceptible of a radical cure, and that, by their removal, our theatres might become places of innocent and rational amuſement, if not of inſtruction. But on this ſubject it is but fair to ſuffer the editor to ſpeak for himſelf.

"Hale

"Hale had reaſon to congratulate himſelf on his fortunate eſcape from a ſnare, in which thouſands of both ſexes have been entangled and ruined. His example cannot be too earneſtly recommended to the imitation of the young and inexperienced, who wiſh to preſerve the principles of chaſtity, modeſty, and ſobriety, which they have imbibed in their education, pure and untainted. Though I am fully aware of the tender ground on which I venture, I hold it an imperious duty to warn every parent, who wiſhes to promote the preſent peace and future happineſs of his children, to diſcourage, by his example and advice, a propenſity for dramatic entertainments. Allow theſe exhibitions all their boaſted advantages; concede to their advocates the rational and harmleſs ſatisfactions which are to be found in the charms of muſic, poetry, and painting; in the ſpecimens of brilliant wit and refined ſentiment, the graces of elocution, the delineation of the paſſions, and the exhibition of human nature under all her forms, and even in her moſt amiable dreſs; yet will it not at the ſame time be allowed, that the gratification ariſing from theſe ſources is purchaſed at much too dear a price, when they court an alliance with profaneneſs and immorality, and the path to theſe pleaſures is ſtrewed with temptations to vice of the moſt bewitching and alluring nature? If, by chance, the character and moral of the dramatic compoſition itſelf be free from objection, yet when the circumſtances, which are inſeparably connected with the repreſentation of a *modern playhouſe*, are gravely conſidered, is it not at leaſt unſafe for the ſober youth and unſpotted virgin to viſit it? Is not the danger of corrupting the morals and inflaming the paſſions too great to juſtify a participation in theſe amuſements?

"It is poſſible indeed to imagine ſuch a regulated theatre, as ſhall be exempt from the evils which are the ground of complaint; but until ſuch a theatre can be realized, it will be difficult to prove, that theſe evils are not interwoven in the very conſtitution of a dramatic exhibition, and vitally eſſential to its ſucceſs and popularity.

"There is implanted in our nature a veneration and reſpect for the majeſty of virtue. Even vice ſtrives to hide her own deformity under her garb. Hence the patrons of theatrical repreſentations have been ſtudious to deny, or, at leaſt, to extenuate the miſchiefs which are imputed to them. Some perſons will gravely contend for their utility, will extol them as ſchools of morality, and will recommend them for the leſſons they teach, and the powerful incentives they propoſe to the cultivation of good and amiable qualities, or the performance of brave and benevolent actions.

"It is a conſolatory reflection that this homage is ſtill paid to virtue, that this honourable ſuffrage is univerſally acknowledged to be her due, and both candour and juſtice claim of us the perſuaſion that the warmeſt patrons, and moſt ſtrenuous advocates of theſe exhibitions want only to be convinced of their fatal conſequences, to acknowledge their error, and ſubſcribe their recantation.

"Names do not alter the nature of good and evil. The boundaries of virtue and vice, of religion and prophaneneſs, are marked by a clear and broad line of diſtinction, amidſt all the fluctuations of faſhion, and varieties of human opinion. Were our opinion even aſked of the morality of our modern dramatic pieces, we do not ſcruple to declare our pointed reprobation. They are calculated to corrupt the morals, and inſtil the moſt dangerous and criminal maxims. Did we wiſh to root up every religious and moral principle from the heart, to tempt our daughters to barter away the brighteſt

brighteſt jewel of their ſex; to inflame the paſſions of our ſons, and abandon them to their lawleſs empire; did we wiſh our children to become familiar with crime, to blunt and deaden thoſe delicate ſenſibilities which ſhrink at the touch of vice; did we wiſh to harden and inure them to ſcenes of blaſphemy, cruelty, revenge, and proſtitution, we would invite them to the ſight of the moſt popular plays which are now performed on our ſtage; we would ſend them for inſtruction to the *German School*, where, by the moſt ſubtle and malicious contrivance, vice is decked out in the air of virtue, and the deluded youth is ſeduced to the road of ruin, while he believes that he indulges in the nobleſt feelings of his nature; where a caſual act of generoſity is applauded, whilſt obvious and commanded duties are trampled on, and a fit of charity is made the ſponge of every ſin, and the ſubſtitute of every virtue. We would invite them to the plays of *Pizarro*, the *Stranger*, and *John Bull*, where the ſpurious virtues are blazoned out, and the genuine are thrown in the back ground and degraded. In the one is a bold and ſentimental ſtrumpet, whom the paſſions of luſt and jealouſy prompt to follow the adventures of her paramour. In the other an adultreſs, who had forſaken her amiable huſband, and lived in criminal commerce with her ſeducer. In the laſt is the daughter of an humble tradeſman: ſhe ſuffers herſelf to be ſeduced by the ſon of a baronet, flies from the roof of her fond and moſt affectionate father, and afterwards is united in marriage to the deſpoiler of her virtue. And, to the ſhame and diſgrace of the ſtage, and the age we live in, theſe three ladies are the prominent characters of the reſpective pieces, and inſtead of being held up inſtructive warnings to others, are contrived to be made the objects of ſympathy, eſteem, and admiration.

"And ſurely it is no recommendation of our modern dramas, no proof of our ſuperior refinement and delicate feelings, when we not only tolerate, but openly encourage the immodeſt alluſions which abound in our favourite comedies, and tinge with bluſhes the virgin cheek of innocence; when the ears are ſhocked with thoſe *equivocal* expreſſions, which the moſt profligate rake dares not repeat in the drawing-room, without incurring the danger of being ſhewn to the door by the father of a virtuous family; and when to this is added the unpardonable privilege which the performers themſelves aſſume, of improving, as they imagine, upon the author, by additions from their own prolific genius. Their coarſe profaneneſs and ſhameleſs blaſphemies with which they interlard their ſpeeches, and ſupply the imperfections of their memory, are too notorious to be denied, and too revolting to the moral feelings to enlarge upon."

There is, unhappily, but too much truth in theſe laſt obſervations. But the public are, at leaſt, as much to blame for the ſufferance, as the actors are for the practice, of this deteſtable licentiouſneſs. We heartily wiſh that every performer was compelled to read Hamlet's inſtructions to the players every day, before he went to the theatre.

There are ſome parts of the conduct of Sir Matthew Hale which are a ſtumbling-block in the way of thoſe writers who rather aſpire to the character of panegyriſts than to that of biographers. We are very far from claſſing Mr. Thirlwall among the writers of this deſcription. But ſtill, in delineating ſuch parts of the Judge's conduct, he has not diſplayed his uſual firmneſs and impartiality. Our readers

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muſt well recollect the "ſolemn league and covenant" entered into by the rebellious ſubjects of our firſt Charles, in the year 1643, which vile inſtrument was ſigned by the Judge himſelf. Of this tranſaction Mr. T. gives the following account.

"If we credit the teſtimony of Wood, Hale ſubſcribed to this memorable league and covenant, and, as he had been told, appeared ſeveral times with other laymen among the aſſembly of divines. At the firſt view of this part of his conduct, it might ſeem difficult to explain the motives which impelled him to purſue a courſe ſo totally repugnant to his principles as a Churchman, and his feelings as a Chriſtian. It might be urged, that in ſolemnly ſwearing to exert his endeavours for the *extirpation* of prelacy, he profeſſedly abjured this form of church government, and ſurrendered his pretenſions to that ſpirit of toleration and candour in religion, which pervades his writings and adorns his character. This was a public and authentic teſt, by which the religious principles of thoſe who ſubſcribed were to be fully recogniſed. He became therefore no longer a ſilent ſpectator, and paſſive inſtrument of the times, but an avowed and decided partiſan of the Preſbyterian faction. If it were an act of injuſtice to impeach the memory of Hale for this inſtance of ſervile compliance and ſacrifice of his religious principles; upon what ground are the names of Ridley, Latimer, and Cranmer, embalmed in our memory, or even of Charles himſelf, as martyrs in the cauſe of religion? If it be no crime to ſwear the deſtruction of a fabric, which has Chriſt and his Apoſtles for its builders, the conduct of our reformers, who ſealed with their blood the truths they maintained, partakes no longer the character of primitive zeal and apoſtolical firmneſs, but of obſtinate bigotry and childiſh ſuperſtition.

We are ſorry to ſee our worthy author here condeſcending, as it were, to apologize for performing the firſt duties of a writer—the eſtabliſhment of truth. Certainly to ſwear the deſtruction of ſuch a fabric is a crime, and a very great crime, by whomever committed; but a much greater degree of guilt attaches to it when committed by ſuch a man as Hale. But of this more preſently. We ſhould not, perhaps, have noticed the paſſage juſt quoted, but for that which immediately follows, and in which the ingenuity of the writer is exerted to palliate, if not to excuſe, what his judgment and his conſcience muſt unequivocally condemn.

"Thoſe, however, who are jealous of the reputation of Hale, might offer in exculpation of his conduct, that before cenſure is paſſed upon him, it would be proper to take a ſober and diſpaſſionate ſurvey of the times and circumſtances in which he was called upon to ſubſcribe to the Covenant. If he refuſed he was deprived of the privilege of exerciſing his profeſſion, in which he was advancing to fortune and celebrity by rapid ſtrides. He could not, therefore, be ſuppoſed to take his meaſures, without revolving in his mind the very ſerious alternative which was preſented to his choice. He was not unwilling to abridge the prerogative of the king, and reconcile it with the liberties of the people; he could feel no difficulty in joining with parliament to a limited extent; and whilſt they ſtill proclaimed their allegiance to the king, and reſpect for his perſon and authority, he conſoled himſelf with the proſpect of an amicable adjuſtment between the

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Crown and parliament, and the eſtabliſhment of a conſtitution, that would balance the juſt rights of the king, with the inalienable privileges of the ſubject. Of this the Covenant afforded a ſatisfactory pledge. He ſaw in it an expreſs acknowledgement of the ſovereign's rights, and the elements of national peace and concord. His love for his country, loyalty to the king, and attachment to a free conſtitution, would diſpoſe him to give the moſt favourable conſtruction to an inſtrument which apparently led to ſuch important and happy conſequences. The mere form and outward ſtructure of the church, always appeared to him an object of ſecondary nature. He affirmed that the people were left at liberty to chooſe for themſelves ſuch a model as was beſt adapted to their genius, their manners, and their temper. Neither the letter nor the ſpirit of the Covenant forced upon him a ſubſcription to unſcriptural articles of faith, nor even proſcribed the uſe of the common-prayer and the liturgy of the church of England. Though it was not without a degree of violence to his conſcience, he renounced the juriſdiction of the biſhop, yet he could diſcover ingrafted upon the primitive conſtitution, ſuperadditions of human policy, which moderated in a conſiderable degree his admiration of its excellency and purity. But in examining this article of the Covenant more critically, his mind found a further relief from obſerving that 'the extirpation of prelacy' was connected with, and qualified by a ſubſequent ſentence, which was evidently inſerted for the purpoſe of removing the ſcruples, and ſatisfying the conſciences of the moderate churchman. The obligation to renounce only 'what was contrary to ſound doctrine and the power of godlineſs,' allowed him a latitude of conſtruction, which juſtified the moſt ſatisfactory concluſions in favour of his ſubſcription to the ſolemn League and Covenant. This public act inveſted him with the privilege of attending the aſſembly of Divines, and taking an active part in their proceedings: he was no doubt prevailed upon to aſſiſt, by the hope of moderating the paſſions, and ſetting bounds to the extravagant projects of the violent zealots. Whilſt he entertained this hope, he would occaſionally attend; but when he found his endeavours were unavailing, and the temper of the aſſembly would admit of no control, he no longer ſhared with them in the reſponſibility for the wiſdom or policy of their meaſures."

Good Heavens! can Mr. Thirlwall really believe that this inſtrument of rebellion "afforded a ſatisfactory pledge," that a Conſtitution would be eſtabliſhed "that would balance the juſt rights of the King, with the inalienable privileges of the ſubject." An inſtrument, which annihilated a moſt eſſential part of the Britiſh Conſtitution, the Eſtabliſhed Church? Surely, ſurely, his better judgment muſt condemn this incautious, this unguarded conceſſion. That the "mere form and outward ſtructure of the Church" ſhould appear to *any* ſound Chriſtian as an object of a *ſecondary* nature, is not, indeed, to be wondered at; but that a man who had ſtudied the ſacred writings, ſo deeply as Hale appears to have done, ſhould affirm, "that a people were left at liberty to chooſe for themſelves ſuch a model as was beſt adapted to their genius, their manner, and their temper," and that ſuch an affirmation ſhould be ſuffered to paſs, *ſub ſilentio*, by a reverend biographer, a miniſter of the Church of England too, does, to *us* at leaſt, we confeſs, afford matter of great ſurprize and ſerious concern.

cern. In short, the whole of this apology is most lame, inconclusive, and, we must add, unworthy of the writer.

When the rebels had redeemed this *satisfactory pledge*, and balanced *the just rights* of the King, with the *inalienable privileges* of the subject, by the murder of Charles, it became necessary to frame a *new* oath, utterly incompatible, of course, with that already taken by Hale; it was termed the engagement "by which every man swore, 'that he would be true and faithful to the Parliament established, without a King or House of Peers.'" This engagement the very accommodating conscience of the Judge allowed him to subscribe. On the trial of Love, in 1651, for treason, two of the counsel assigned him were declared to be incapacitated from pleading, by their refusal to subscribe the engagement; Hale, therefore, had a very good example set him, if he had honesty enough to follow it. Mr. Thirlwall thus speaks of this transaction.

"The warmest admirer of Hale must admit that his subscription to an instrument of this complexion is a ground upon which his principles of attachment to a regal government may reasonably be questioned. For though it be true that Charles I. was no more, yet Hale was too enlightened and intelligent to conclude that there was an end of monarchy. The prince was alive and unsubdued, who it might be rationally supposed, would make an effort to ascend his father's throne, and assert his legitimate rights. The tenor of this Engagement was a direct contradiction to the letter and spirit of the Covenant which he had taken. If then there be any meaning attached to words, and any sanction and value to the solemnity of an oath, by what train of reasoning can the conduct of Hale be justified? What else is implied in this Engagement than a solemn recognition of those principles upon which Charles was arraigned and condemned? What else than an unqualified rejection of a regal form of government, and an unfeigned approbation and indelible seal of fidelity to a parliament established without a king or house of lords? If oaths are things which men may allow themselves to take upon the ascendency of a party, and considered only binding so long as interest or violence shall prescribe, then indeed the conduct of Hale will admit of an apology. I confess with all my admiration of his character, and full conviction of his integrity, I feel myself at a loss for reasons to exculpate him in this instance from the charge of pusillanimity, selfishness, or versatility of principle. How much brighter would his character have shone, if he had followed the example of his learned friends, and with the same firmness returned the judge their answer! He would, indeed, have sacrificed his interest to his principles, but he would have displayed the virtues of suffering loyalty, and transmitted his name with unsullied lustre to an admiring posterity.

"It is with extreme reluctance, and the greatest deference, I have felt myself obliged to offer this opinion so unfavourable to his memory. For though it would betray in the biographer an unpardonable ignorance of human nature, and reprehensible partiality for his subject, to hold him up an image of unspotted innocence, and unerring rectitude, yet the uniform tenor and general complexion of Hale's character, his acknowledged reputation for learning, integrity, and piety, of which he gave an instance in the exordium I have transcribed, all forbid us to suppose he was not

tremblingly alive to the ſanctity of an oath, and rather than wound the peace of his conſcience, would not ſubmit to the bittereſt privations. That he acted from motives which acquitted him at the tribunal of his own conſcience, it is reaſonable to preſume, though we have the misfortune to be unacquainted with them. Nor can this apology, with juſtice, be placed to an exceſs of candour, or an undue bias in favour of one who had the firmneſs very ſoon after to refuſe the offer of a ſeat on the bench, and to tell Cromwell, when he aſked his reaſons, 'that he was not ſatisfied about his authority, and therefore ſcrupled to accept the commiſſion.'

Mr. T. afterwards adds.

"It is poſſible he had been prevailed on, by a ſentiment of exalted patriotiſm, to take the Engagement: poſſibly by the hope of being in a capacity to meliorate the deplorable ſituation of his country, or at leaſt to oppoſe the ſubverſion of the eſtabliſhed laws, and by ſtepping forward in the breach to prevent the entire diſſolution of the machine of government."

Whatever colour a writer, betrayed into undue partiality by a juſt admiration of the learning and piety of Hale, diſplayed on ſo many occaſions, may ſeek to give to this tranſaction, truth muſt declare, that his conduct in firſt taking an oath to extirpate the prelacy, but to preſerve and defend the juſt rights of the King; and to afterwards taking another oath, to be true and faithful to the murderers of that King, and the deſtroyers of his rights, and to the Parliament without King or Houſe of Peers, was guilty of a ſolemn mockery of the Almighty; and, as one oath was utterly contradictory to the other, committed wilful, deliberate, and, we muſt add, we think, with juſtice, *corrupt* perjury; for it is manifeſt that he acted in direct violation of his ſenſe of religious duty, and that he ſacrificed his *principles* to his *intereſt*. Indeed, to uſe the words of his biographer, "if he refuſed he was deprived of the privilege of exerciſing his profeſſion, in which he was advancing to *fortune* and to celebrity by rapid ſtrides. He could not, therefore, be ſuppoſed to take his meaſures, without *revolving in his mind* the very ſerious alternative which was preſented to his choice." Hence his conduct is clearly admitted to have been the reſult of deliberation, and to have been influenced by conſiderations of intereſt. That it was contrary to his ſenſe of religious duty (putting the perjury even out of the queſtion) might be proved from various paſſages in his writings. In his pious meditations upon the Lord's Prayer, he obſerves, that God "ſent his Son to be our ſacrifice and our prieſt. And not only ſo in his own perſon, but by derivation unto thoſe that believe on him, he hath imprinted upon them, and communicated unto them a participation of his own office, and *hath made them Kings and Prieſts.*" Yet could he ſwear fidelity to the very man who deſtroyed thoſe whom God had ſo made! What ground, then, is there for aſſerting, that it is reaſonable to preſume, that he acted from motives which acquitted him at the tribunal of his own conſcience?" There is indeed much Chriſtian charity in the preſumption, but the writer ſhould have conſidered, that in delineating the characters of greatmen, with a view to hold them up as examples

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POETRY.

The Reign of Fancy; a Poem. With Notes, Lyric Tales, &c. By the Author of the "*Pleasures of Nature.*" Small 8vo. Pp. 179. Bds. 5s. Vernor and Hood. 1805.

"THE thoughts contained in the following poem," says the author in his preface, "were thrown together in the Spenserian stanza, and intended to have been published in the third and last part of the "Pleasures of Nature," (a poem written under happier auspices) and meant to convey some faint expressions of those refined enjoyments that human nature is capable of acquiring in the bosom of science and domestic felicity."

Our readers will probably recollect the favourable notice which we gave of Mr. Carey's "Pleasures of Nature," alluded to above.* We must, however, congratulate him on the alteration of his plan; as well for making the present an entire, and distinct poem, as for adopting the heroic verse, in preference to the Spenserian stanza. Dr. Beattie, and one or two other modern writers, have indeed given proof, that the latter is capable of every beauty and elegance of poetry; but its structure is admitted, by all, to be extremely difficult, and the shackles which it imposes are not easily overcome. In addition to this, it may be observed, that every poet is not in possession of the commanding powers of Spenser or of Beattie; and that every reader is not capable of appreciating the merit, or of enjoying the beauty, of the Spenserian stanza. We proceed to exhibit a brief analysis of the poem now before us.

After a few introductory lines, the poet invokes the aid of Fancy, who descends, and describes her powers, in retracing the past, in anticipating the future, and thereby heightening the joy of the present. In describing the work of creation, and the beauties of Eden, the goddess thus expresses herself:—

"'Tis mine to pierce the past, on wing of flame,
Ere yet ye knew existence, place, or name;
To penetrate th' immensity profound,
Where darkness spreads her dragon pinions round.
'Tis done,—the awful voice of thunder speaks,
'Let there be light!' a tide of glory breaks:
I see, receding far, the veil withdrawn,
And watch the wonders of Creation's dawn.
Sun of the morning! shed thy influence bland,
Fountain of light, fresh from thy Maker's hand,
How fair art thou! how beautiful thy beams,
Soft trembling, dancing on the ocean streams!
The azure skies, in new-born beauty bright,
Spread their transfucent folds to catch thy light;
The world, emerging from her oozy bed,
Woos thee, with all her charms, thy beams to shed;

* *Vide* Anti-Jacobin Review for 1804, p. 437.

Their

Their purple hues the blushing meads unfold,
And wave with pride ambrosial locks of gold;
Pure flows the streamlet o'er the sylvan scene,
And laves its borders dy'd in loveliest green;
Sweet sings the feather'd warbler from the tree;
Murmurs on thyme wilds the mountain bee;
Fountain of light! effuse thy genial ray,
That universal nature may be gay.
" But sweetest of the landscapes bright with dew,
Fair Eden spreads its breast of loveliest hue;
For there the flowers a fairer bloom disclose,
And clearer there the crystal current flows,
And sweeter sings the warbler from the tree,
Murmurs in softer sounds the mountain bee;
Still sweeter there the vernal breezes sigh,
And greener far the sod's perennial dye,
Where stray to mark their sweets, in blooming pride,
The first of men, with beauty by his side;—
And when the moon shall gild the vault of night,
Far softer there shall fall her mellow light;
The primrose flowers in beauty shall outvie,
Stars of the earth! their brethren of the sky;
And Philomela pour a sweeter lay
Than ever warbled in the ear of day."

The expulsion of Adam and Eve succeeds, and man is depictured in a savage state. Fancy apostrophises Science, and traces her progress, from Egypt, through ancient and modern Greece, to Rome, and thence to Britain; now considered happy, as the seat of Freedom and the Arts.—Shakespeare, the sweet child of nature, the pride of genius, the glory of our isle, is thus appropriately noticed:—

" But who is he essays the lay to weave,
As, laid by AVON's wave at summer's eve,
He scans the old traditionary rhymes,
And meditates the song of future times?
Before his eyes, in joyous revels, pass
The fairy bands, nor bow the velvet grass:
A tiny race! that leave their flowery cells,
Or hide them in the lily's dewy bells.
Lo! the weird sisters' mystic forms appear,
And chaunt their wildest witch-notes in his ear:
They roam with Hecaté the blasted heath,
And hail the Thane of Cawdor, hail Macbeth!
Come, to my arms, sweet SHAKESPEARE, artless, wild,
The child of nature, thou shalt be my child!
To PROSPER's lonely cell I'll lead thy feet,
And shed, o'er thy charm'd sense my visions sweet,
And bid thee all antiquity explore,
And teach thee all my charms and all my lore;
Then, with expanded wing and sails unfurl'd,
Give thee with pride to the astonish'd world!"

Fancy proceeds to characterife Newton as a philofopher; exhibits Franklin, at Philadelphia, amidft a ftorm of thunder and lightning, and eulogifes his memory in a ftrain, which will, by fome, be deemed too elevated for the fubject. The light of Science is repreſented as ſlow, but progreſſive; and a love of fame is deſcribed as favourable to virtue and the intereſts of ſociety.

Amidſt the crowds of poets and poetaſters, who have attempted, by their viſionary and philoſophical flights, to caſt a ſhade upon the beſt hope of the Chriſtian, it is with much ſatisfaction that we occaſionally meet with one, who, to an ardour of feeling, joins a juſt mode of thinking. Mr. Carey here renders our bleſſed expectation of immortality a noble ſpur to the exertion of talent and virtue in our preſent ſtate of exiſtence.

" Did not the energetic mind have power
To wing her flight beyond the preſent hour,
Her boundleſs ſphere were narrowed to a ſpan,
And life a thing not worthy of the man.
Snatch from his daring ken the glorious prize,
And what remains to prompt him to be wiſe?
Bound his aſpiring wiſhes by the grave,
And what ſhall prompt him to be good or brave?"

From Columbus, and the diſcovery of America, Fancy, or in other words, the poet, proceeds to deſcant upon the Slave Trade. This is a theme on which poets—eſpecially young poets—generally dwell with enthuſiaſm. Nor is it to be wondered at, when we conſider that the human heart inſtinctively revolts at ſlavery. It would be well, however, in this caſe, if reaſon, inſtead of fancy, were to dictate. It would be well to reflect—as it has been fully proved by thoſe who are moſt intimately acquainted with the ſubject—that the ſlavery here alluded to, inſtead of being an evil, is frequently the means of preſerving life and conferring happineſs, man's " end and aim."

We cannot paſs the following lines, ſo beautifully and pathetically deſcriptive of the ſenſations which we experience in the remembrance of a departed object of tender affection, without tranſcribing them.

" No miſery mingles with the lover's tears
When conſcious innocence the pang endears:
'Tis ſweet to plant, where the belov'd repoſe,
The weeping willow and ephemeral roſe;
'Tis ſweet to tread thoſe walks they lov'd to tread,
While fond remembrance balms the tears they ſhed.
There, while their breaſts with mixt emotions ſwell,
The charms of thoſe they lov'd on earth ſo well
Aſſimilate with all they hear and ſee,
And baniſh every thought of miſery;
Dear is the pledge they gave, when forc'd to part,
And dear their memory to the kindred heart."

In the ſecond canto of the poem, Fancy pourtrays the charms of rural retirement and domeſtic felicity, and addreſſes the libertine and voluptuary. In the former canto, we found more of deſcription than of narrative: in this,

this, the latter prevails, and ſeveral epiſodes are introduced. Again adverting to the immortality of the ſoul, the poet makes the dying Chriſtian exclaim:

" O, tell me not that, when this breath is o'er,
The ſpirit ſleeps in death, to wake no more;
That this fair frame corruption ſhall deſtroy,
And never, never wake to life and joy:
Nor love's, nor friendſhip's holy fires relume,
They died long ere the ſlumber of the tomb;
That hope was but a phantom of the brain,
And all the yearnings of the heart were vain.
'Tis falſe! the ſophiſt dreads his gloomy lore,
And dies a convert when he can no more.
This form, which lives to triumph o'er the grave,
Some power intelligent exiſtence gave.
Who bade yon glorious orbs through ether roll,
Gave light, and heat, and ſtill ſupports the whole?
They roſe—they ſhine—they own ſome potent word—
Why not the voice and right hand of the Lord?
Dim-ſighted mortals, keep the onward road,
But one ſtep farther, and you find a God!
" O, Heavens! what glories on my viſion ſtream,
Of dazzling brightneſs and eternal beam;
Can this be he, on Calvary's hill who bled,
Who had no where on earth to lay his head;
Wept tears of blood that I might never weep,
And ſlept in death that I might never ſleep?
I hear the halo'd ſainst' triumphant ſtrain,
That tells that 'he who dies ſhall live again.'
Tranſporting thought! and ſhall ſuch joys be mine?
And, O, ſhall I with ſuch perfection ſhine?
Who ſees and ſighs for ſublunary bliſs,
Who would not die ten thouſand deaths for this?
Souls of the juſt! who at his footſtool meet,
Caſt, caſt your crowns of glory at his feet.
My ſoul, long harraſs'd in this mortal ſtrife,
Pants like the hart to taſte the ſtreams of life:
When ſhall I paſs the barrier of the tomb?
Father of Light! when ſhall thy kingdom come?"
" Away! why ſhould the good man fear to die?
His witneſs is in heaven, his record is on high."

After the ample quotations which we have made from this poem, it would be uſeleſs to occupy our page with praiſe: the reader is, ſo far, competent to be his own reviewer. It is our duty, however, to point out certain blemiſhes which preſent themſelves; and this we ſhall do, more for the ſake of the author than of the reader, as, fortunately, they may be eaſily removed in a future edition, the appearance of which we ſhall be happy to notice. Speaking of Egypt, the poet ſays:

" Her pyramidal columns mock the ſky."

This verſe is extremely harſh, monotonous, and proſaic. The ſame objection applies to the following:

" In blood of followers of the Moſt High."

This is downright proſe, and proſe of the moſt rugged caſt.

" But, ah! the lightnings of *the* truth intrude."

The article *the*, in the above verſe, enfeebles the expreſſion, and deſtroys the poetry. If *the* truth were perſonified, with an epithet, inſtead of an article, prefixed, perhaps it would be an improvement. The harmony of verſe is ſo barbarouſly ſet at defiance in the following line, that, notwithſtanding the general typographical correctneſs of the volume, we muſt attribute the defect to an error of the preſs. We will venture to correct it.

" Adieu! the *wild woven* [wild-wood] bowers that pleas'd my youth."

Defective rhymes alſo occaſionally occur. The ſucceeding paſſages will ſerve as inſtances:

" Or rove, with awe, where AVON leaves the *glade*,
Or by thy winding waters, ſylvan *Jed*."

" Th'enamour'd youth retires to haunts *remote*,
To revel in the luxury of *thought*."

" Which warm'd the boſoms of the wiſe and *good*,
Or gave the patriot faith or *fortitude*."

" Shake from thy tottering limbs theſe fetters *vile*,
And ope thy pond'rous jaws, O dark *Baſtille!*"

The laſt-quoted couplet exhibits one of thoſe rhymes to the *eye*, but not to the *ear*, which are ſeldom met with in the preſent day, even among the moſt careleſs verſifiers.

Mr. Carey makes Conſcience ſay:—

" 'I go,—*but we ſhall meet ſome other time!*'
——— So, ere Philippi's fatal day appear'd,
The gliding ſpectre's warning voice was heard:
'BRUTUS, farewell!' he ſaid, or ſeem'd to ſay,
'Farewell! *we yet ſhall meet another day.*"

How poor and feeble are theſe " *but we ſhall meet ſome other time*," and " *we yet ſhall meet another day*," compared with the ſimple unaffected ſtyle of hiſtory, in relating this circumſtance; or with the " *thou ſhalt ſee me at Philippi*," of Shakeſpeare!

The following line requires correction:—

" And fiends of darkneſs *hollow* [holla, or hollo] in thy ear."

Theſe blemiſhes are but moats in the ſun-beams; but they ought to be removed; and we truſt that Mr. Carey will conſider our pointing them out rather as a mark of attention than hypercriticiſm. The poem, as we have ſufficiently proved by our quotations, poſſeſſes a ſuperior degree of merit; and, on the whole, exhibits a far greater portion, both of energy and poliſh, than appeared in the author's earlier productions.

From

From the ſmaller pieces which are contained in this volume, we ſelect the following as a ſpecimen.

ON LEAVING A SCENE ON THE BANKS OF THE ARNO.

" Adieu to Arno's ſhelvy ſide,
With Nature's brighteſt colours gay,
Array'd in aromatic pride,
Luxuriant as the lap of May.

" Your fragrance I no more inhale,
Your flowing tracks no more purſue,
To all your bowers a long farewel,
To all your ſweets a long adieu.

" Where, as the tones of harp or horn,
In mingling meaſure play'd the while,
I caught the ſweet breath of the morn,
Or watch'd the ſun's departing ſmile.

" Thine, Arno, is the lovelieſt vale
That ſpreads its boſom to the day,
Or courts the ſoft ſavonian gale
To bruſh the pearly dews away.

" Along your banks, with bloſſoms crown'd,
How oft with careleſs ſteps I ſtray'd,
And taught the lute with dulcet ſound,
To murmur in the twilight ſhade!

" And when the nymphs of Neptune's wave
Awoke the muſic of the deep,
And her mild light wan Cynthia gave,
To ſmooth the horrors of the ſteep;

" And when the primroſe ſpread its gem,
And April dew ſat in the bell,
And when the tiny fairies came
To revel in the lily's cell;

" O! then 'twas ſweet to wander o'er
Your ſcenes, beneath the moon's pale glance,
By dew-bright bowers of ſycamore,
Gay as the viſions of romance!

" But, ah, no more thoſe ſcenes I view,
No more their ſweet breath I inhale,
To all thoſe walks a long adieu,
To all your ſweets a long farewell."

Poems. By P. L. Courtier, Vol. II. Small 8vo. PP. 150. 7s. Plates. Rivingtons. 1805.

WE had occaſion to ſpeak, in terms of merited commendation, of the *firſt* volume of Mr. Courtier's Poems; and 'tis, with great pleaſure, we hail theſe new effuſions of his chaſte and delicate muſe. The preſent volume

volume is filled with lighter pieces, chiefly, though not wholly, of the amatory kind, and, they exhibit the same marks of pure genius, unaffected delicacy, and genuine feeling, which so strongly distinguished his former productions. We shall select two or three specimens, which can scarcely fail, we think, to excite a wish in our readers to peruse the whole of these pleasing poems.

"AM I TO BLAME."

"What though they call thee passing fair—
Thy graceful form, thy pleasing air,
The swimming witchery of thine eyes
Extol, and deem thee of the skies;
Am I to blame, if less to me
The charms which others boast they see?

So much to love in thee I find,
Such simple dignity of mind,
Such strength of thought, and warmth of soul,
Such sense of honour's fine controul;
That, lost in these, I scarcely see
The charms which others praise in thee."

"TO AMICUS."

"Since urg'd the avowal, most frankly I own
That I cannot the impulse of beauty withstand;
Some repellent they boast that to me is unknown,
Who at will can the tender emotion command.

"Sweet sex! what the blessings from you we derive,
When in concert with virtue our sympathies flow!—
The heart to the magic of feeling alive,
And all the mild grace that existence can know.

"Oh be but yourselves—the fair guardians of bliss!
O'er the kinder affections unsullied to reign;
Reprove with a sigh, and subdue with a kiss;
And through ages, unchang'd, shall your empire remain!"

"RECOLLECTION."

"What anguish I felt, no expression can tell,
Sweet girl of my heart! when I bade you farewel:
I gaz'd on the scene—not a sound, not a breath,
Undisturb'd was the gloom and the silence of death,
That scene where the mourner is destin'd to part,
With all that to life can attach the sad heart;
Then, the wild-beaming moon, from the heavens above,
Seem'd to wake in my soul the kind impulse of love,
And anger, and folly, and meanness, and pride,
These fiends of the bosom, benignly to chide!
Still, still, I remember and cannot forget,
The days when with pleasure unsullied we met!
Still deep in my mind these last accents remain,
I hear them,—"*You never will see me again!*"

O never!

O never?—By all that affection can prize,
By the worſhip of love, by contrition's warm ſighs,
By the walk, by the parting too ſweetly delay'd,
By endearments now paſt, and by truſt unbetray'd,
If only by chance, not unguided our feet
Shall tread the ſame paths, and again we ſhall meet.
O never?—By earth when no longer depreſs'd,
Our freed ſpirits ſoar to the world of the bleſt,
Ah then! where the happy no horrors beſide,
Where chance, and where error can never divide,
We ſurely ſhall meet; unembitter'd to prove,
In that union of ſouls, the pure tranſports of love!
'Tis there, ſiſter Spirit! at laſt, thou wilt know
The truth of the friendſhip I bare thee below:
O there—even thou ſhalt with confidence hail,
Affections no longer impaſſion'd and frail?"

"THE CONSOLATION.

"Alas! and ſhall it never be—
In vain my ceaſeleſs ſighs?—
And muſt I never hope to ſee
The eyes that fondly ſhone on me,
Though motionleſs ſhe lies?

"Surely there is a world of bliſs,
Where ſainted Spirits go!
And thoſe who purely lov'd in this,
Shall mingle in that world of bliſs
Above the reach of woe."

There is a ſweet ſimplicity in theſe laſt ſtanzas which ſpeaks forcibly to the heart. Indeed, far the greater part of Mr. Courtier's poems bear the indelible ſtamp of pure, unadulterated feeling; and reflect no leſs credit on his heart than on his head. The volume is embelliſhed with three appropriate engravings executed in a ſuperior ſtyle.

Buonaparté, a Satire. His Coronation, a Viſion. 8vo. Pp. 22. Conſtable and Co. Edinburgh. 1804.

Every attempt, however humble, to hold up this tyrant of the Continent, in his true colours to the world; and to ſtrip him of thoſe vain trappings which dazzle the eyes, and faſcinate the minds, of ſuperficial obſervers, is entitled to praiſe. The poet here aſſigns as a reaſon for the choice of winter as the time for performing the ceremony of the uſurper's coronation, that the gloom which pervades that ſeaſon of the year, when half the globe is "faſt bound in icy chains," is moſt congenial to the ſoul of the tyrant. The reaſon certainly is appropriate; and equally ſo is the pre-eminence allowed to modern Paris over ancient Rome, in the following particular.

Monſters imperial governed Rome of old;
But one more monſtrous theſe our times behold;

Caligula!

Caligula! Domitian!—dreadful names!
And *he*, who, for his ſport, wrapp'd Rome in flames—
Dreadful indeed!—yet, Paris, ſtill 'tis thine,
O'er Rome, in dire pre-eminence, to ſhine."

Buonaparté, in ordering his ſick troops to be poiſoned in Syria, is aptly compared to the Egyptian *aſp*, "which frequently glides into the beds of thoſe who are aſleep, giving little or no pain with its bite, but which never fails to occaſion a ſtupor, mortal, and reſembling that brought on by *opium*." The never-to-be-forgotten fact of his cold-blooded aſſaſſination of ſeveral thouſand of his Turkiſh priſoners, is alſo recorded as one of his ſtrangeſt claims to the Imperial dignity which he has aſſumed.

"But *ſingle* murders now 'twere vain to ſtate:
Thine end, brave Pichegru; or, Touſſaint, thy fate;
Or thine, young d'Enghien, much lamented ſhade,
In an unhallowed grave, by hands unhallowed laid.
Such are *his deeds*! on theſe he founds his claim,
As maſter-ſtrokes, to a great ſtateſman's name."

Some traits of his early life, extracted from the Revolutionary Plutarch, are then introduced, to ſhew that qualis ab incepto the wholeſale murderer has continued to the preſent moment. In "the viſion" the tyrant's proceſſion to the ſcene of his coronation, that impious mockery of God by man; and that man claiming to be the lineal ſucceſſor of an apoſtle, is deſcribed, His conduct, during that ceremony, and the fears and uneaſineſs which he diſplayed on the occaſion, are pourtrayed in the ſecond book, not in verſe, but in a "*detailed argument*," whence we extract the following paſſage, "he," (the Emperor that is about to be) "ſeems highly diſpleaſed at the ſlowneſs with which the ceremony proceeds, and whiſpers peremptorily to the Pope, to finiſh the buſineſs as faſt as poſſible. His Holineſs immediately begins his invocation, but makes at once two invocations, the one external, the other internal. In his internal one, he wiſhes that hell would open at his feet, and that, through the fiſſure, ſome demon would hand up to him molten lead, to be poured, inſtead of oil, upon the head of the atheiſt and aſſaſſin now before him, to crown whom, he has, without mercy, been dragged from his own country, over the Alps, at this inclement ſeaſon. The poor old man, however, having inadvertently mixed his two invocations, and audibly uſed the word hell, inſtead of heaven, Buonaparté hears it, and ſtarting up, with the moſt fanatic geſtures, thus exclaims: "Have I detected thee, thou hoary ſorcerer? Thou, thou art the cauſe of all theſe horrible phantoms with which I have been haunted; there, take thy reward, and inſtantly plunges his ſword into his heart." The ſoldiers then ruſh in and tear the tyrant piece-meal; and Tallien ſeizes his heart and runs away with it. That our bard did not exaggerate, in his anticipations, the apprehenſions betrayed by Buonaparté during his coronation, is evident, from the following account which was received from Paris, ſubſequent to the publication of his ſatire.

"Buonaparté was pale and ſulky, watching with an anxious and ſuſpicious eye all perſons approaching him, and, though ſurrounded by his moſt truſty ſlaves, ſtarted often at the foot of the altar, as well as when ſeated on the throne, as if from apprehenſion of the ſecret preſence of ſome revengeful or hired aſſaſſin, or from the irreſiſtible pangs of a guilty conſcience. He ſent General Duroc twice to the cardinal Caprara and to the Pope,

Pope, to haſten the ceremony, with an impertinent look, which indicated his great uneaſineſs and trouble. He ſpoke to Madam Buonaparté three times, in an angry tone, becauſe ſhe did not perform her part exactly as regulated by the grand maſter of the ceremony, Segur, or becauſe ſhe was not quick enough in performing it."

This is a ſingular coincidence. We received, ſome months ago, a letter cenſuring the review of this little ſatire, in a literary journal. We looked into the journal in queſtion, and certainly were ſurprized to find in it, ſo contemptible a piece of hypercriticiſm. But as we ſhall give our correſpondent's letter, in a ſubſequent part of our number, we ſhall not offer any obſervations of our own upon it. We had nearly omitted to obſerve, that at the end of his ſatire, the author has given a review of his own book, ſuch as he ſuppoſes will be given of it by ſome of our critical brethren. And it appears, that, here alſo, he has not been wholly deceived in his expectation.

DIVINITY.

A Letter to the Rev. George Burder, occaſioned by his Sermon on Lawful Amuſements, preached at the Thurſday Evening Lecture, Fetter Lane, Jan. 10, 1805. 8vo. Pp. 36. 1s. 6d. Symonds, Hatchard, and Bickerſtaff. 1805.

Poſtſcript to the Letter to the Rev. G. Burder, occaſioned by his Appendix to his Sermon on Lawful Amuſements. 8vo. Pp. 40. 1s. 6d. Symonds, &c. 1805.

AS we have not ſeen either Mr. Burder's Sermon, or his Appendix, we can only form a judgment of them by the quotations which appear in the pamphlets before us. We do not know who Mr. Burder is, but we ſuppoſe him to be one of thoſe Calviniſtic fanatics who have multiplied ſo much of late years, and who have done no little injury to the cauſe of religion. His Sermon on Lawful Amuſements, it ſeems, had been previouſly announced, like a new play, and accordingly drew an overflowing houſe. We take it for granted it was duly applauded by the audience, and that their applauſe was the inducement to publiſh it. Be that as it may, Mr. Burder appears to have reaſoned moſt inconcluſively, from the abuſe of amuſements, againſt the uſe of them: and alſo to have wholly omitted to draw the line of diſtinction between lawful and unlawful amuſements; and to have neglected to aſſign his reaſons for the unlawfulneſs of thoſe which he took upon him to condemn. As well might we declaim againſt the uſe of argument and reaſon, becauſe Mr. George Burder has committed a moſt violent abuſe of them. But it would be a waſte of time to enter into a ſerious confutation of the moſt ſenſeleſs declamation which ever fell from the lips or the pen of a rational being. Beſides, his antagoniſt, who is evidently a man of excellent underſtanding, and a good Chriſtian, has ſufficiently expoſed his folly and abſurdity, in a Letter, written with equal ability and temper. In one of his notes there is a curious anecdote, which we have not met with before; and as it exhibits a notable ſpecimen of Calviniſtic morality, we ſhall extract it, for the benefit of our readers.

"What muſt we think of the conduct of many who *profeſs* to be Chriſtians, when we read the following extract from the letters recently publiſhed, 'from Mr. Vidler to Mr. Fuller, on the Univerſal Reſtoration, with a Statement of Facts attending that Controverſy?'

'It

'It is a maxim pretty generally allowed among Calviniſtic churches, that *error* is more dangerous than *vice*. This maxim was *publicly avowed* at the aſſociation of the particular Baptiſt churches, at Chatham in Kent, 1793. At that aſſembly I was publicly excluded from their communion, for believing and avowing the doctrine of the reſtitution of all things. The moderator, when he had pronounced the ſentence of exciſion, added,—'I am conſtrained to ſay, that your *moral conduct* has been ſuch as would do honour to a much better cauſe than that in which you are engaged.'—And *the minister*, who preached on the occaſion to a very crowded audience, ſaid—'The univerſal doctrine is an hereſy, and every one who holds it is a heretic: not that every heretic is a wicked man; for heretics are often the *holiest of men*; but *hereſy* is more dangerous than *vice*: for if a *wicked man* is SOUND IN THE FAITH, there is ſome hope of him: ſuch are often recovered: but as for heretics, they are very ſeldom recovered from their errors.'—There were near THIRTY *Calvinist ministers* of *different denominations* preſent, and *only one* of them diſavowed the ſentiment that was *ſo publicly taught*. I have from that time to this been treated with the utmoſt contempt by many nominal Chriſtians of looſe characters, who have been taught that the holieſt of men may be heretics, and that hereſy, *though attended with* holineſs, is worſe than vice!!! The enormity of this maxim appears in its full view, when it is recollected that by *error* and hereſy we are not to underſtand a departure from *Chriſtianity*, but a departure from *Calvinism*."

Plays and cards are the amuſements which Mr. Burder has chiefly ſelected as objects of his *evangelical* reprobation; but, as his opponent very clearly and very forcibly ſhews, theſe are only reprehenſible when purſued to exceſs; and the advice, which he gives to thoſe who frequent the theatres, is moſt excellent. But Mr. B. has adopted a moſt curious ſtandard for trying the lawfulneſs of all actions, which will be beſt explained by an illuſtration of his own, as contained in an anecdote which he recites of ſome puritan miniſter, of the name of Dodd:—"The good man being in company where he was invited to play at cards, propoſed to aſk a bleſſing, and placed himſelf in the attitude of prayer, when one cried, 'Oh! Sir, what are you going to do—ſay grace at cards!' He gravely replied, 'God forbid I ſhould ever do any thing on which I cannot aſk a bleſſing!' Apply this to the amuſements of the world, and you will certainly decline them." The man who can ſeriouſly adopt this rule of conduct, muſt be as great an aſs as the puritan himſelf, or his worthy follower, Mr. Burder.

"One is really ſorry," as the author of the Letter moſt pertinently obſerves, "to ſee ſuch *anecdotes* as theſe produced as *arguments*. They may ſerve to expoſe the weakneſs of a good man, but never will they reform the manners of a bad one. The true and only reaſon why a bleſſing could not with propriety be aſked in the above inſtance is, that the circumſtance was too trifling and unimportant to require it. And though the puritan you ſpeak of had not ſenſe enough to diſcover this diſtinction, I am ſurpriſed that your own good ſenſe did not immediately perceive it. When this man, in a moment of imbecility, was about to profane the ſacred duty of prayer, the abſurdity of the act ſtruck the eye, and offended the moral feelings, as well it might, of thoſe about him: it had an air of ridiculing religion; and to offer ſuch an experiment to our minds as the teſt of rectitude in moral action, is to trifle with our underſtanding, not to enlighten it.

"Suppoſe, for example, a puritan of this caſt were on a viſit with a family of young people, who, deſirous that he ſhould join in their amuſement,

ment, ſhould requeſt him to take a turn with them at battledore and ſhuttlecock; and, inſtead of good naturedly complying with their harmleſs wiſh, he ſhould take the battledore in the one hand, and the ſhuttlecock in the other, and ſhould gravely put himſelf in the attitude of prayer, and on being aſked if he were going to ſay grace, ſhould reply—'God forbid that I ſhould ever do any thing upon which I cannot aſk a bleſſing;' would this abſurd exhibition of himſelf prove this paſtime to be unlawful? Is there no difference between the warmth of piety and the flaſh of fanaticiſm? He might, indeed, in the ſpiritual pride of his heart, fancy that he had 'put to ſilence the ignorance of fooliſh men,' when, in truth, he had diſgraced himſelf, and diſhonoured the awful duty of devotion, by placing it in a light too frivolous to make it reverenced, and too ludicrous to make it loved.

"The plain ſtatement is this. Prayer is a ſolemn and impreſſive act: it is a duty, of all others, the moſt dignified and the moſt important We are ſo apt, in our hurried intercourſe with this world, to forget the concerns of another, that we are perpetually required, by the exalted exerciſe of devotion, to bring back our mind to the Author of our mercies. If we are about to perform any particular act deeply connected with our happineſs or that of our fellow-creatures, in this caſe, knowing the weakneſs of our own views, and the inſufficiency of our endeavours, we elevate our ſouls in prayer to that great and good Being, "in whoſe hand are the iſſues of life;' and we implore his bleſſing to direct us in the choice of the means, and to render thoſe means effectual to their end. But we annihilate the ſanctity of this awful act, when, like this feeble-minded puritan, we miſapply it to matters of diverſion."

After the publication of the Letter, a new edition of Mr. Burder's Sermon was called for, which afforded this Calviniſtic Puritan an opportunity for replying, of which he accordingly availed himſelf, in an Appendix. Here he ſeems to have expoſed himſelf even more than in his Sermon; and, regardleſs of candour and of truth, to have deſcended to the unworthy trick, (peculiarly unworthy a minister of the goſpel), of ſubſtituting abuſe for argument, and of miſrepreſenting an adverſary, whom he was unable to confute. Juſtly indignant at ſuch ſcandalous treatment, the Author of the Letter, departs a little, in his Poſtſcript, from that ſtrict courteſy which he had obſerved in his firſt attack, and laſhes his worthleſs opponent with ſeverity, though with much leſs than he deſerves. Mr. Burder, it ſeems, is one of the conductors of that miſchievous publication, *The Evangelical Magazine*, a writer in which talks of "*the falſe dogmas of our pulpit* LIBERTINES," a ſtrain uſually adopted by the modern *Goſpel-preachers*, or *True Churchmen*, as Mr. Overton would call them, for the pious purpoſe of bringing the regular clergy of the eſtabliſhed church into contempt!—Adverting, again, to the anecdote reſpecting Mr. Vidler, which we quoted before, the intelligent writer of the Poſtſcript obſerves:

"The miniſter who preached on that occaſion declared that 'hereſy is more dangerous than *vice*; for, if a wicked man is found in the faith, there is ſome hope of him.' There is one important fact here that ought not to eſcape us. Thoſe men who preach up *faith alone*, when preſſed upon the pernicious and unſcriptural tendency of that doctrine, ſhelter themſelves by aſſerting that faith cannot be without good works. But here the doctrine is avowed in its true colours, and *they admit* that *faith may* exiſt without *good works*, when they tell the world, that, if a WICKED MAN is *found in the faith*, there is ſome hope of him."

We

We are indebted to Mr. Burder's Appendix for the knowledge of a fact with which we were before unacquainted;—that he is the author of some *village* ſermons, which have run through no leſs than *ſeven editions*, containing ſome of the moſt pernicious ſtuff that the brain of a fanatic ever engendered. But that our readers may be enabled to eſtimate its merit we ſhall extract the note, long as it is, in which the writer of the poſtſcript animadverts upon ſome of the paſſages in this precious collection.

"Can we wonder that the depravity of the lower claſſes ſhould increaſe, as of late it has increaſed, not merely in the metropolis, but in every town and village throughout the kingdom, when doctrines are diſſeminated amongſt them, in the diſguiſe of *Sermons*, which are deſtructive to every principle of vital and active virtue; when, inſtead of being exhorted to forſake every known ſin, and to flee from the wrath to come, they are taught, by a ſtrange and dreadful perverſion of the ſpirit of the Goſpel, to believe that Chriſt came on earth to pay the penalty of their ſins; that his righteouſneſs will be placed to their account, and that he obeyed the precepts of the law in their ſtead? 'If *thou wilt enter into life*,' ſays our Lord, 'Keep the commandments.' And he hath expreſsly declared, that 'When the Son of Man ſhall come in the glory of his Father with his angels, then ſhall he reward every man *according to his works*.' Thus our ſalvation is clearly made to depend on our keeping the commandments, and our future reward, it is moſt plainly aſſerted, will be *according to our works*. *Repent*, ſays the Goſpel; turn from your evil ways, and live. What then are we to think of a preacher, who applying himſelf peculiarly to the loweſt claſſes of the community, and the moſt abandoned votaries of vice, addreſſes them in language ſuch as this?---'You muſt *deſpair* of obtaining ſalvation by your *works* your *ſorrow for ſin* or your *future amendment*. And *this will make the Goſpel welcome to you*. The law has done its office if it drives you to Chriſt. It is preached for this very purpoſe, and 'Chriſt is the end of the law for righteouſneſs.' The Goſpel reveals a full, free, and everlaſting ſalvation. It publiſhes to the convinced ſinner pardon and life as the free gift of God; for *Chriſt has obeyed the precepts of the law* IN OUR STEAD. He has alſo *borne the puniſhment in* OUR ROOM.'—*Burder's Village Sermons, ſeventh edition, Sermon* 3, *p.* 35.

"The evil of ſuch teaching as this, who can calculate? Or who can explain the confuſed and unmeaning jargon ſo common to the fanatics, which abounds in ſuch phraſes as this? 'the *law* has done its office when it *drives* you to Chriſt.' If you aſk, are we to be driven to repentance and amendment of life? we are juſt before told that every hope of ſalvation from theſe means is utterly without foundation. Can any man be a ſinner, and not know it? Certainly not. But he may be convinced that his ways are ſinful, and yet not repent. But repentance, it ſeems, is of no account. Chriſt has deſtroyed its neceſſity: he *has obeyed the precepts of the law in our ſtead*. And the Goſpel, we are here told, publiſhes to the *convinced* (not repentant) ſinner pardon and life.

"Let us again attend to the doctrine of this preacher: 'The righteouſneſs of Chriſt is to and upon all who believe in him; it is *transferred to them, imputed to them*, or *reckoned to their account*, as IF THEY HAD THEMSELVES PERFORMED IT; and on *this ground it is*, that they are admitted into the realms of light and glory: *therefore* are they before the throne becauſe they have waſhed their robes, and made them white in the blood of the Lamb, and *not on account of any goodneſs, virtue, or good works of their own*.' Vil. Ser. 19, p. 5. Again, 'all have ſinned, ſin being the tranſgreſſion

ſion of the law. How then can any man, being a ſinner, become righteous? There is but one way. It is by the righteouſneſs of Chriſt, *put to the account of* AN UNRIGHTEOUS MAN.' Ibid. Sermon 12, p. 141.

" How directly contrary to this deluſive and unſcriptural notion of imputed righteouſneſs is the language of our Saviour himſelf in all his parables, in his ineſtimable Sermon on the Mount, and throughout all his diſcourſes! 'He *that endureth unto the end* ſhall be ſaved,' he every where plainly taught as the moſt awful truth to be believed. How directly contrary to it, likewiſe, is the doctrine taught by St. Paul! 'He will render to every man *according to his* DEEDS: to them who, by patient continuance in well doing, *ſeek* for honour and glory, eternal life. Tribulation and anguiſh *upon every ſoul of man that doeth evil;* but glory, honour, and peace, to every man that worketh good.' (Romans ii. 6, &c.)---And, again---'We muſt all appear before the judgment ſeat of Chriſt, that every one may receive the things done in his body, *according to what he hath done*, whether good or bad.' (2 Cor. v, 10.)

" We are to remember,' (ſays that valuable writer*, whoſe works deſerve our moſt careful and ſerious peruſal) 'We are to remember---what many among us are, I fear, too prone to forget---that Chriſt did not appear on earth merely in the character of a redeemer or deliverer from puniſhment, but as a Lawgiver and a King, promulgating laws which he hath ſolemnly called on us to obey. As a Redeemer, he hath paid our ranſom from the grave, or hath prevented that total extinction of our being which otherwiſe awaited all men at the cloſe of this mortal life; but, as a king, he will not confer eternal bleſſedneſs on any but thoſe who obſerve the ſtatutes of his kingdom. As a Redeemer, he hath procured our deliverance from death; but he hath not wrought our unconditional deliverance from treſpaſſes and ſins. *This righteouſneſs is not imputed to us;* but he hath told us to follow his ſteps, and to endavour to work out our own ſalvation. *And he hath left us rules and directions for this important work;* and hath, moreover, *promiſed helps to aſſiſt us in the execution.*'---John xv, 7—10; James iv. 8; Luke xi. 9—13.

" The learned WHITBY calls the imputation of Chriſt's righteouſneſs to us a very falſe and pernicious doctrine, and he proves that it is contrary both to reaſon and Scripture.—See *Whiby's New Teſtament, Vol.* II.

" Bleſſed," ſays the Scripture, 'are they which do hunger and thirſt after righteouſneſs, for they ſhall be filled.'—And again—Little children, let no man deceive you: he that *doeth* righteouſneſs is *righteous.*'—What ſay the Village Sermons?—'My dear children, why do you hope to go to heaven? Is it becauſe you are not ſo bad as others; becauſe you ſay your prayers, and go to church or meeting? If *ſo*, you *are proud;* proud of your own righteouſneſs, which the Scripture calls 'filthy rags.' Now, who would be proud of filthy rags?---*Sermon* 13."

" Beſides the deluſive and unſcriptural vein which runs through many of theſe diſcourſes, there is often an apparently ſtudied perverſion of the ſimplicity of the Goſpel: I ſhall ſelect the following as an example, becauſe the preacher calls our attention to it in the following words.---'Now hearken;' as if he were about to illuſtrate what no one had hitherto properly underſtood. 'Matt. xxiv, 34. Now hearken. Then ſhall the King ſay unto them on his right hand, Come, ye bleſſed of my Father; inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat; I was thirſty and ye gave me

* Mr. R. Fellowes.

drink, &c. Let us take care my friends to underſtand this aright, for *many have ſadly miſtaken it.* We are not to imagine that ſuch good works as are here mentioned merit heaven: this is not only contrary to the whole Goſpel, but contrary alſo to the meaning of this place. You are to obſerve, that the judgment here repreſented is of the profeſſors of the goſpel: all the perſons here ſpoken of, both on the right and left hand of Chriſt, are ſuch as were called by his name, and profeſſed to be believers in him; and when it is ſaid that they are judged *according to their works*, it means according to the evidence of their works; that is, whether the faith they pretended to have, brought forth good works or not. The ſentence paſſed is *not for their works, nor for their faith neither.* The kingdom they receive is not their wages, but their inheritance; not merited, as it were, yeſterday, but prepared for them before the foundation of the world: and they were prepared for it not by their works, but by the grace of God, which united them to Chriſt, led them to believe, and enabled them to bring forth the fruits here mentioned; namely, works of love to the ſaints, *not* mere works of humanity, but of love to the poor deſpiſed ſaints of God, becauſe they belonged to Jeſus.'—*Village Sermons, Ser. XI. p.* 129.

" For the plain, clear, ſimple leſſon of practical benevolence which the Goſpel here teaches, and which addreſſes itſelf in an eaſy and familiar manner to the humbleſt capacity, we have a comment which involves the whole in confuſion. It would be well for every one who preaches in this myſtic and unintelligible manner to the ſervants, mechanics, and obſcure and ignorant farming men in our villages, to aſk himſelf whether he even clearly comprehends his own meaning; and whether he is not giving his hearers *ſound* inſtead of *ſenſe*, when he tells them that *according to their works* means according to the *evidence of their works;* and that the fruits here mentioned are not *works of humanity*, but works of *love to the ſaints;* and all this without diſtinctly teaching or plainly enforcing any one of thoſe moral duties, the neglect of which it is that fills our priſons, that loads our goals, and that ſo dreadfully increaſes the number of our public executions.

" The Scripture informs us in the *Old* Teſtament, that God pardons penitent ſinners for his own ſake; and, in the *New*, that he pardons by or through a Mediator. 'God ſo loved the world that he gave his only Son, that all who believe in him (and obey his laws) ſhould not periſh, but have everlaſting life.' And we find our bleſſed Saviour expreſsly declaring and explicitly teaching the conditions upon which, and upon which alone, we can be admitted to the ineſtimable benefit of his ſufferings and death. As human righteouſneſs muſt ever be imperfect, He " who knows whereof we are made, and remembereth that we are but duſt, hath graciouſly promiſed pardon to that ſincere repeatance which is followed by amendment of life. The obedience of the beſt of men is ſo imperfect, that, without the mercy of God, it would not exempt them from puniſhment. Never could it deſerve reward; much leſs the reward of eternal life. As a *title* to that reward, therefore, no man can plead *his own righteouſneſs*, for that were the extreme of ſinful preſumption. It is to him a free gift from the Giver of all Good; it is the reward which he hath promiſed to thoſe who obey him: a faith, in which promiſe is the ſtrong excitement and ſteady refuge of every true believer.

" Chriſt by his obedience to death, brought life and immortality to light. But, as Archbiſhop Secker juſtly and forcibly obſerves, 'no one will ever be accounted righteous for his *ſake* that do not beoome righteous by his *means*.' And our Saviour himſelf ſays, and his words ſhould ſink deep

deep into our hearts; 'if thou wilt enter into life, keep the commandments.'

"The doctrine of *imputed* righteouſneſs is no where the doctrine of Chriſt; and of thoſe who maintain it, the far greater part affirm it without examination, or adopt it without enquiry.

"I have no leiſure to remark farther on theſe Sermons; what is here extracted may ſerve as a ſpecimen of their ſtyle and their doctrines. Whether ſuch a ſtyle of preaching and ſuch forms of doctrine tend to the improvement of the heart and life, whether they are calculated to bring about a moral reform among the poor in our villages, and to guide their ſteps aright amidſt the ſnares and dangers that every where ſurround them, the reflecting aud ſerious reader will judge. I ſhall cloſe this note with the following juſt and important remarks from a writer I have before quoted.

"Though the preſent increaſing luxury in one part of the community, with the increaſed and increaſing diſtreſs in another, do greatly favour the corruption of public morals, I think that another very vigorous and active cauſe of the declenſion of virtue and the increaſe of vice will be found in thoſe polluted, unreaſonable, and abſurd repreſentations of the Chriſtian religion, which have of late years been with too little conſideration patroniſed by the great, and with too much facility liſtened to by the populace. Of thoſe perſons, who ever think ſeriouſly of going to heaven, the majority would travel in company with that guide who requires the feweſt ſacrifices at their hands; who orders the leaſt ſelf-denial, and permits the greateſt ſelf-indulgence. Thus they are prediſpoſed to lend a willing ear to the inſtructions of any juggler who endeavours to perſuade them that faith without holineſs, grace without exertion, or *righteouſneſs by imputation*, will ſuperſede the neceſſity of perſonal goodneſs, and exempt the favoured convert from the painful toils of practical morality. Such admonitions, coloured over with a great deal of cant, in order to diſguiſe the rottenneſs of the ingredients and the unwholeſomeneſs of the mixture, have been called '*Evangelical preaching*,' and at other times, emphatically, 'Preaching the Goſpel;' and the great and everlaſting principles of moral duty have been ſhameleſsly libelled, and moſt induſtriouſly lowered in the public eſtimation, by men profeſſing to teach the holy doctrine of the holy Jeſus. The attempts which have been made, of late years, to bring what has been too contemptuouſly termed '*moral preaching*' into diſrepute, are too notorious to be forgotten, and too deſtructive of national virtue not be mentioned with abhorrence."

It is, indeed, impoſſible to calculate the miſchief produced by the circulation of ſuch pernicious productions as theſe village ſermons of Mr. Burder's, and a thouſand others written in the ſame ſpirit, and with the ſame deſign. Supported by ſuch periodical productions as the Evangelical and Goſpel Magazines, and by a new Review lately eſtabliſhed by theſe fanatics, their principles are propagated throughout the kingdom to an extent almoſt incredible, and equalled only by the zeal which is diſplayed in the cauſe. Nothing but a ſimilar zeal in ſupport of ſound principles, and in defence of the eſtabliſhed Church, can poſſibly counteract the effects of ſo formidable and ſo extenſive a combination. With one more extract from the Poſtſcript we ſhall conclude our review of two of the moſt uſeful and beſt written tracts which have called for our attention for ſome time.

"You begin by affirming *that my principles are not of God*, and you end by acknowledging that *those who know themselves will act upon the principle I have laid down*. You accuſe me in the outſet with *pleading for a conformity to the world*, and you conclude with affirming, that, if they conform to the rule I have preſcribed, *they will never be ſeen at the playhouse*. It is peculiarly pleaſing to hear the accuſer himſelf pronounce the verdict of our acquittal. It is the more acceptable, and comes with a better grace*.

We cannot part with this judicious and temperate writer without expreſſing a hope that he will continue to exerciſe his vigilance in detecting, and his abilities in expoſing, the inſidious manœuvres of theſe dangerous ſectariſts.

A Sermon on the Religious Advantages afforded by the Church of England to the Members of her Communion, preached at St. Mary-le-Bow, on St. Mark's Day, April 5th, 1805, in Conformity with the Will of the late Mr. John Hutchins. By the Rev. Thomas White, A. M. of Queen's College, Oxford, and Miniſter of Welbeck Chapel, St. Mary-le-Bone. 8vo. Pp. 22. Hatchard.

THIS is a very good diſcourſe, both in matter and manner; containing ſome reaſonable remarks on the cauſe and progreſs of ſchiſm, and many juſt obſervations on the ſuperior purity and excellence of the Church of England. Moſt true it is, that "Schiſm, in numberleſs inſtances, proceeds from a ſpirit of pride and inſubordination; that it foſters the worſt principles of our fallen nature; that it produces conſequences from which every pious man would ſhrink, could he diſtinctly foreſee them." Nor is the following character of our Church leſs correct. "Every unprejudiced perſon muſt confeſs, that her doctrines are ſound and ſcriptural; that, whilſt ſhe abſtains from vain ſpeculation, and from preſumptuouſly ſearching into

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* "Mr. B., in *his* review of *his own* Sermon, in *his* Evangelical Magazine, ſtates my Letter to him to be written by one who "*endeavours to apologize for these nurseries of vice.*" He here makes the falſehood of his own aſſertion appear by his own ſtatement. The fact is, in my Letter I was no where the advocate of the theatres. I did no more than ſtate the evil conſequences that the language uſed and the principles laid down in his Sermon involved. I thought his inattention or his zeal had betrayed him into miſconception or miſtake. Such acrimony of language may ſometimes be forgiven to private animadverſion; and ſome indulgence is due to the intemperate warmth excited by private diſputation. But *in the pulpit* all this is without excuſe. It is from thence to be corrected, not *exemplified*. Doctrines and ſentiments advanced by individual men often extend not beyond their own circle: but *one falſe doctrine* in the mouth of a man, who, from his ſituation as a public teacher, enforces it with authority, is an evil incalculable. My Letter was the reſult of this conviction. Had I offered any one argument that was falſe or inconcluſive, and Mr. B. had pointed out that it was ſo, I would moſt readily have retracted it. But he returns me *abuſe* inſtead of *argument*. I was a total ſtranger to him, and am ſo ſtill. But to his *official* character I paid that tribute of reſpect which that character from me will always receive. But I owe no acknowledgment to the candour of Mr. B., or to his juſtice: I have not, therefore, found it neceſſary at preſent to ſtand upon quite ſo much ceremony."

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the Counſels of God, ſhe omits nothing which the Scriptures expreſsly teach, and which it is important for men to know. Her diſcipline is apoſtolical and pure; her miniſters are lawfully ordained; her ſacraments rightly adminiſtered; her worſhip is ſolemn without ſuperſtition, fervent without enthuſiaſm, plain without meanneſs, and ſublime without obſcurity."

Wisdom better than Weapons of War.—A Sermon preached in the Epiſcopal Chapel of Forfar, on Thurſday, the 21ſt of February, 1805, *being the Day appointed by his Majeſty for a General Faſt in North Britain; with an Appendix, containing a Diſſertation on the Hebrew, Greek, and Latin Terms for Wiſdom.—A Letter to the Editor af the Anti-Jacobin Review, and ſome Strictures on the Review of Biſhop Skinner's Convocation Sermon, given in the Anti-Jacobin and Britiſh Critic, for February laſt.* By the Reverend John Skinner, A. M. Epiſcopal Clergyman at Forfar. 8vo. pp 56. Conſtable and Co. Edinburgh; Donaldſon, Dundee; Fenton, Forfar; Angus and Co. Aberdeen; Imlach, Banff; and Rivingtons, London. 1805.

IN the opening of this diſcourſe, Mr. Skinner complains, and, we doubt not, with juſtice, of the general neglect of public faſts, enjoined, by competent authority, for national ſins. And he argues, forcibly and ſucceſsfully, (ſupporting his arguments by appoſite paſſages from the ſacred writings) for the propriety, expediency, and neceſſity of a ſtrict obſervance of ſuch faſts. His text, taken from the ninth chapter of Eccleſiaſtes, is—"*Wiſdom is better than weapons of war: but one ſinner deſtroyeth much good*;" and ſeveral pages of the ſermon are devoted to an explanation of the ſcriptural ſenſe of the word *wiſdom* (which alſo forms the ſubject of the appendix;) certainly this word is always uſed in Scripture to denote that quality of the mind which makes men *wiſe unto ſalvation*.

Mr. Skinner juſtly conſiders the prevailing characteriſtic of the age to be a relaxation of religious principle, and an indifference to religion itſelf. There is, unfortunately, but too much truth in this obſervation, and, in confirmation of it, a paſſage is quoted, from a very able ſermon preached by the preſent archdeacon of Stafford, before the honourable ſociety of Lincoln's Inn. The inſufficiency of weapons of war to defend us againſt our enemies, unleſs we put our truſt in that God, who can alone give ſucceſs to our efforts, is ably and impreſſively urged.

"Whither, therefore, ſhould Britons look for an ally, at ſuch a time as the preſent? Whither ſhould they turn for aid and aſſiſtance ſuperior to the force by which they are, or may be aſſailed? Not, ſurely, to the Princes of this world, equally acceſſible to the arm of the Almighty as themſelves; but to *Him*, who is 'King of Kings, and Lord of Lords;' who 'worketh all things after the counſel of his own will;' and who ſaveth not by many, or by few; but 'who, with his own right hand and holy arm, getteth himſelf the victory!'

"This is what the wiſeſt of men urges in the text, and what every man, *calling himſelf a Chriſtian*, is bound in duty to receive as the truth; and to conform to, as the only unerring rule for human belief, and human practice: for 'wiſdom is better than weapons of war: but one ſinner deſtroyeth much good.'

"The truth of this concluſion is equally undeniable, as are the truths which we have now been diſcuſſing, and to which it is oppoſed: for one artful ſinner, be his condition what it may, *deſtroys* much *good* among the mass of

ſociety, who judge chiefly by appearances, and who are ever ready to become the dupes of evil example. 'A little leaven,' ſaith an apoſtle, 'leaveneth the whole lump.' And, were inſtances wanting, thouſands of living inſtances could be brought forward where, by *one* artful *companion*, the *good* principles of a parent have been effaced from the boſoms of his family—his ſons and daughters; where one infidel writer, or infidel declaimer, has corrupted a whole community; and where *one sinner*, one aſpiring uſurper, has, by his ambitious plots, *destroyed* the *good* of the moſt refined ſtate in Europe!*

"Nay,

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* "In this ſtriking inſtance, we may ſee the difference between *power* and *authority*; and, in all our enquiries into the nature of *lawful government*, we ought to keep this difference ever in our view. The highwayman has *power* over the helpleſs traveller, when demanding his property, as the only exchange for his life! But has the highwayman *authority* to take either the one or the *other*? No! It is brutal force on which he reſts his claim; and by the law of terror only, that he prevails. Now it is the very ſame with the *mighty robber*, who has ſeized the *property* of a *whole kingdom*; and who, having the *lives* of *its inhabitants* alſo in his *power*, keeps them in the moſt ſlavish ſubjection, by ſome hundred thouſands of armed plunderers, perpetually holding the dagger to their throats. The ſanguinary deſpot, who thus tyrannizes over a vanquiſhed people, may call himſelf EMPEROR, or any thing he pleaſes; but, in the ſight of God, he is none other than a baſe uſurper of the rights of others. His imperial purple ſerves only to conceal the bloody aſſaſſin that lurks under it; and the ſolemn mockery of a *coronation*, nay, blaſphemous as it is, of a *conſecration*, can but blacken his guilt the deeper—the more horribly! For of all the wicked devices which this wonderful contriver of miſchief has yet been able to practiſe, none has exceeded, in impious effrontery, that farce which was lately acted in proſtituting a moſt ſolemn religious rite to the worſt, the vileſt of purpoſes! It is, indeed, difficult to determine, of the two parties, which has evinced the greateſt contempt of the ſovereignty of Heaven; the *one*, commanding the profanation of a holy and venerable ſervice; or the *other*, degrading himſelf ſo far as to yield obedience to the baſe command! Where, may we aſk, is now the *dignity*, the *holineſs*, the *infallibility* of the pretended Head of the Catholic Church? Has not the perſon ſuppoſed to be inveſted with that high and holy character, debaſed it to the loweſt pitch of infamy, by beſtowing his ſolemn benediction on one of the moſt conſummate works of wickedneſs, through all its various ſtages, which the Chriſtian or heathen world has ever witneſſed? Let it not be ſaid, that the poor unfortunate Roman Pontiff, holding all the dignities of his office, his freedom and his life, at the will of this ſtern tyrant of France, was obliged to comply with the arbitrary dictates which he had not the power to reſiſt. *He had the power* to reſign his dignity, his freedom and his life, if he could not retain them without the loſs of credit, of character, and of a pure conſcience! And had he been poſſeſſed of any regard for *theſe*, and known what it was to tread in the ſteps of a *once ſuffering* but *now highly exalted Saviour*, he would have readily ſurrendered all that he had in the world; he would have "died the death," rather than have been guilty of an action which muſt entail diſgrace upon him while he exiſts, and be to his memory an everlaſting reproach! Many are the motives which might be thought to influence ſerious and well diſpoſed

perſons

" Nay, only mark the conduct of the political innovator, such as the recent annals of this country exhibit him, and you will have ample proof of the *good destroyed* by *one* crafty and intriguing son of Belial! He tells his quiet unsuspecting neighbour, alike industrious in discharging, heretofore, his duty both to God and man, that, in this enlightened age, every man should be particularly well informed on the subject of governors, and the governed. For this purpose, he entreats him to peruse such an essay, such a pamphlet, and such a newspaper; in which are carefully detailed *grievances* which never existed, and *rights* which, though ingeniously advocated, never were, and never could be, recognized. In a twinkling the whole household is enlightened—man, wife and child, con over the pages of sedition and discontent—friends and neighbours procure them in loan—meetings are held—clubs instituted—and oaths administered!

" Convinced that his poison has operated, the political quack himself retires to a distant quarter, that he may imbrue his hands in the blood of others, and initiate strangers into his mysterious system! Meanwhile his former converts proceed with the work of darkness! Midnight revelling admits neither of morning nor noontide labour. The shopman deserts his counter; the mechanic his axe or anvil; and the labourer his shovel and spade! At length, become desperate, the day of general insurrection is fixed! But the *eye* of *Heaven* can no longer look with unconcern upon the hitherto smothered flame!

" On the eve of its bursting forth with a violence, as the incendiaries conceive not be overpowered, a ' still small voice' whispers to the conscience of some one the awakening word, *forbear!* Roused, as from a dream of horror, the panic-struck man goes and reveals the whole! The arm of justice is extended; and, on the day, perhaps, when the deluded wretches expected to see success crowning their plans of murder and misrule, a gibbet is prepared, on which they are themselves suspended, victims to the injured laws of their country, and a terror to evil doers of every description!

" Even those who, being less implicated, escape the awful sentence of death, escape not the temporal wrath of Him ' who is of purer eyes than to behold iniquity.' Like Cain, they become ' fugitives and vagabonds in the earth.' Estranged from God, and the renewing grace of his Holy Spirit, shunned by the loyal and virtuous, and beggared in their fortunes, they drag on a miserable existence while on earth; and when they die, have nought to expect, but the doom announced by an inspired apostle, ' Whosoever resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation.'† ' If we look to the higheſt

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persons against the errors of popery; but none, I should think, could *now* have greater weight with such persons, than the conduct so lately exhibited by the Pope himself; a conduct of itself sufficient to open the eyes of the most bigotted adherent to the See of Rome; and, therefore, more than enough to make every wise and good man, of the Romish communion, exclaim—

" To popery henceforth I bid adieu!"

† Rom. xiii. 2. Have not a Paine and a Godwin, not to mention others, thus *slain*, by means of their writings, and the emissaries of discontent,

higheſt place in ſociety,' ſays the writer before quoted,‡ 'the chief magiſtrate, by whatever title diſtinguiſhed, the effects of having a *ſinner* ſo ſituated will be the more extenſive and alarming. When the power of ſuch a ruler is abſolute, there is no evil, phyſically poſſible, which he may not readily produce; no *good* which he may not, by a mere act of authority, *deſtroy*. In our own country, we have happily, at preſent, a double ſecurity from theſe evils. We have a Monarch limited by law; and we have one, (I mean not to flatter, which in this holy place were moſt unworthy, but I believe, in conſcience, we have one,) who, if any man could deſerve confidence, might be truſted even without reſtraints. The *evil* which a ruler ſo ſituated might do, if a ſinner, may, providentially for us, be calculated beſt by contraſt; and we have to conſider only what would be the effect of a diſpoſition, in that high place, diametrically oppoſite to the character which we in reality contemplate."

We have been ſomewhat copious in our extracts from this ſermon, firſt, becauſe the ſubject is important, and, ſecondly, becauſe we were anxious to enable our readers to form their own judgment on its merits, rather than authoritatively to decide on theſe merits ourſelves. And this anxiety was increaſed by the complaints which Mr. Skinner has here preferred againſt us, for the review of ſome former publications of his moſt excellent father, and of his own. Our readers will recollect, that the "Vindication of Primitive Truth and Order" was reviewed by us, in December 1803, and in the following months; and the length of the articles ſufficiently demonſtrated the ſenſe which we entertained of the importance of the work. But, the remarks of the critic upon ſome verbal errors, and ſome aukward phraſeology which appeared in that work, and the difference of opinion which he declared on ſome few of the points maintained by the biſhop, gave conſiderable offence to his friends, and occaſioned his ſon, the author of the production before us, to ſend us a letter, containing ſtrong animadverſions on the review of his father's book. This letter not having been inſerted Mr. Skinner has thought proper to annex it to his Faſt Sermon. It becomes neceſſary, therefore, for us to ſay, in vindication of our own impartiality, that our only motive for not inſerting that letter, was a wiſh to prevent a controverſy between men who were engaged in the ſame cauſe, in a ſteady, uniform, and vigorous ſupport of our civil and eccleſiaſtical eſtabliſhments; we conſidered that a public diſpute between ſuch men could be productive of no one poſſible good, but might be attended with ſerious evil. We thought ſo, then; and we think ſo ſtill; for nothing which Mr. Skinner has urged has produced the ſmalleſt alteration in our opinion. We did not, however, refuſe to inſert his letter, but communicated our notions on the ſubject to the very reſpectable, and highly eſteemed, friend, by whoſe hands it was tranſmitted to us; we obſerved, too, that, if it were inſerted, it muſt

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"their thouſands and ten thouſands?" The public executioners, or the records of ſuicide and of emigration from our country, can tell! Would to God that *experience* may, at length open the eyes of thoſe who are yet in danger of *deſtruction* from ſuch *pens* and *ſuch principles*, "that they may know the things which belong unto their peace, before they are hid from their eyes!"

‡ "Archdeacon Nares. (See a ſingle Sermon, entitled, The Benefits of Wiſdom, and the Evils of Sin, preached before the Society of Lincoln's Inn, and publiſhed at the requeſt of the Bench.)"

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be previouſly ſubmitted to the writer of the critique, that he might ſubjoin his own comments upon it; in the ſame way, as was obſerved with reſpect to Mr. Skene Keith's remarks upon the review of Dr. Campbell's Lectures on Eccleſiaſtical Hiſtory. It is needleſs to repeat what farther paſſed between this friend and ourſelves on the matter; or to add any thing more than that it was our intention to publiſh it in the manner preſcribed. Neither need we trouble our readers with the cauſe of the delay of its publication, ariſing wholly from circumſtances of a private nature. Having entered into this explanation, we ſhall leave the letter entirely to the writer of the article which it attacks, who is well able to defend himſelf, even againſt more powerful aſſailants. We ſhall only ſay one word on the following note, which has been newly added to the letter.

"By the way—Biſhop Skinner's expoſition of the cherubim is the expoſition of that pre-eminently learned theologian, the late Reverend William Jones, of Nayland.—(See his works.) Of courſe, the critic, and the work for which he wrote, are *completely at variance*; for, in a dedication to Lord Kenyon, inſerted in the Appendix to Vol. XIX. we are informed by the Editor, that the Anti-Jacobin 'was eſtabliſhed for the purpoſe of *maintaining* and *upholding* thoſe *religious* and political principles, which were deeply implanted in his Lordſhip's mind, by his venerable preceptor, the *Reverend William Jones of Nayland!*"

How could Mr. Skinner adopt ſo illogical a concluſion? If he cannot perceive that we can maintain and uphold the leading principles of Mr. Jones, in religion and politics, without a ſervile adoption of every interpretation which he may have given to doubtful and diſputed paſſages in Scripture, which involve no eſſential article of faith or doctrine, his penetration muſt be limited indeed. And unleſs he advance the prepoſterous aſſertion that we cannot do ſo, the *complete variance*, of which he talks, will be found to exiſt only in his own imagination. Mr. Skinner is not to be told, that Mr. Jones was a decided Hutchinſonian; but in what part of our work, will he find, that *we* alſo are Hutchinſonians? If he will refer to our Fifth Volume, p. 123, he will find, that, in alluding to the ſyſtem of *John Hutchinson*, we took occaſion to obſerve, that it was "a ſyſtem which has been eagerly adopted and ſtrenuouſly defended by many pious and learned men, and which has been as firmly reſiſted, and as ſtrongly attacked, by others of equal piety and learning. It is far from our intention to revive this controverſy, or *even to offer an opinion* on the arguments adduced on either ſide." By referring to Mr. Jones's admirable life of Biſhop Horne, Mr. Skinner will alſo find that men may be "true *Churchmen and Loyalists*, ſteady in the fellowſhip of the Apoſtles, and faithful to the monarchy under which they live," and of courſe, may maintain and uphold the religious and political principles of Mr. Jones, without being Hutchinſonians, and, conſequently, without adopting Mr. Hutchinſon's and Mr. Jones's expoſition of the *Cherubim*. When a man is employed in the cenſure of others, he ſhould be leſs poſitive and dogmatical in his own aſſertions, eſpecially where he is ſo palpably wrong, as Mr. Skinner is in the preſent inſtance.

POLITICS.

Reflections on the Proceedings of the House of Commons on the Nights of the 8th and 9th April, 1805, embracing a View of the Conduct of Mr. Whitbread and the Whig-Opposition on those memorable Nights: To which is annexed a Verbatim Copy of the Act for regulating the Office of the Treasurer of his Majesty's Navy. By Allan Macleod, Esq. 8vo. Pp. 94. Ginger, Goddard. 1805.

"NOTWITHSTANDING the interference of the Whigs," says Mr. Macleod, in his advertisement, "the press is not yet silenced, nor the human mind subdued. A manly Minister, disdaining clamour, will protect the freedom of discussion, and the right of public writers to investigate public concerns. On this right in this publication I stand. I have dwelt upon it in the sequel. The right itself is sacred; and so long as it is exercised for the maintenance of our liberties, religion, and laws, let no man fear the Whigs, or tremble at the political vindictivenes of Mr. Grey."

If the press be not yet silenced, the fault rests not with the Whigs. For they, certainly, with Lord St. Vincent at their head, have done infinitely more, of late, to silence the press, by destroying its constitutional freedom on the one hand, and by encouraging its licentiousness on the other, than was ever before attempted by, or even imputed to, any of those statesmen, against whom the clamours of these very Whigs, assuming to themselves the exclusive appellation of "*Friends to the Freedom of the Press*," were so long and so vehemently directed. Encouraged by his past success, it is said, that Lord St. Vincent is proceeding, with increased activity, and invigorated spirits, in the noble task of prosecution, and that the author of the pamphlet before us is the next object to be sacrificed on the altar of Whiggism. And while thus engaged in the generous effort to silence every voice which presumes to question the existence of his public virtues, or even to impeach their purity; to still every tongue which has the temerity to represent him as a brave officer, whose professional services have been most liberally appreciated by his country, and most bountifully rewarded by his Sovereign, and as a puny politician possessed of no one requisite for a statesman; that paper, which is here called, and certainly with great appearance of truth, *his own*, and which is, beyond all doubt, devoted entirely, if not exclusively, to his service, is daily filled with a nauseous mixture of the most fulsome adulation of himself, and of the most calumnious and profligate abuse of all his political opponents. We should think, that his Lordship might, without any extraordinary exertion of intellect, or any uncommon sacrifice of feeling, continue to pass the evening of his life, in a way somewhat more suitable to his age, more compatible with his dignity, and unquestionably better calculated to ensure satisfaction at his last hour, and to embellish his character when this transient scene of existence shall have closed, and all the little objects of *mortal* ambition be annihilated. As it is, his Lordship appears more solicitous to secure a niche for himself in *Westminster Hall*, than in *Westminster Abbey*; and it is with infinite concern we observe, that such is his influence over the bar, that it is with the utmost difficulty that any person prosecuted by him can procure an advocate of any eminence to plead his cause. We say, we observe this, with concern, because

cauſe it is highly diſgraceful to a very honourable profeſſion. But, alas! what place, in theſe degenerate times, is inacceſſible to prejudice and to party?

To return from this digreſſion; Mr. Macleod is a fearleſs, undaunted champion of Lord Melville, whoſe cauſe he pleads againſt popular clamour and political injuſtice, with great energy and effect. Paſſing over the firſt twenty pages of his tract, which is filled with perſonalities that had better been omitted, we come to his remarks on the Whigs, to the juſtice of which we readily ſubſcribe.

"All Mr. Whitbread wants or wiſhes is *power* as a *Whig*; and, as a Whig let the giddy unheeding populace aſſure themſelves, that Mr. Whitbread would employ power. In any of the changes, by which the Whigs have obtained a temporary aſcendency, their principles and objects directly became manifeſt; no ſooner were they *in* than they brought in along with them the whole rabble of their followers, and diſappointed ambition and ſtarved avarice now wantoned with the public honour, engorged itſelf (themſelves) from the public purſe."

Again—"Nothing can be conceived more unprincipled than the Whig faction. They have ever perſecuted all but their own party. Thus, Whig humanity is perſecution, Whig juſtice deſtruction. An inſtance of the uprightneſs of the Whigs occurs in hiſtory, too remarkable not to form a feature of the portrait here haſtily delineated.

"Richard Hampden, a deſcendent of the illuſtrious Hampden, was a treaſurer of the navy. Hampden became a defaulter in the ſum of 48,000l. His default was one of corruption and turpitude. The Whigs were in power. What did the Whigs? they excuſed Mr. Hampden, *becauſe his anceſtor had reſiſted the payment of ſhip-money!*

"When, therefore, the Whigs pretend to a jealous and anxious regard to the intereſts of the people, to œconomy, to public order and virtue, it may not be amiſs to ſend them back to their libraries, to conſult the hiſtorians of the latter reigns. Other edifying narrations will likewiſe ſtrike them. For inſtance, they will learn, that, in the adminiſtration of Walpole, their anceſtors were clamorous for reforms out of office, which they reſiſted in office; and they can learn from hiſtory, if they read fairly, nothing but that they are, in themſelves, a ſet of men unworthy the confidence of the ſovereign or the people."

Without going back to our libraries, or to the hiſtory of any preceding reign, it will be ſufficient to caſt our eyes on a tranſaction recently adverted to in the Houſe of Commons, in order to appreciate the boaſted regard of the Whigs for the intereſt of the public. We allude to the ſums of public money, retained by the executors of a man, who was emphatically denominated "*the Defaulter of unaccounted Millions*"—the father of Mr. Fox, and the grandfather of the preſent Lord Holland. Viewing that tranſaction in the moſt *favourable* light, it is manifeſt that during eight years, half a million of the public money was retained in the hands of the family, the *ſimple* intereſt of which amounted to 200,000l. not one farthing of which has ever been paid to the treaſury. Why did not Mr Whitbread bring forward this tranſaction? Why not include it in the comprehenſive range of his viſionary reforms? We are not fond of perſecution, preſent or retroſpective, but we have a right, at leaſt, to call upon men, who pretend to a ſuperior purity of patriotiſm, and who hold themſelves up as objects of public applauſe, to preſerve conſiſtency in their actions, and to render their

conduct

conduct conformable to their principles. In Lord Holland's case, there was a great, admitted, loss sustained by the public; whereas in Lord Melville's no one pretends that the public have lost a single sixpence. Yet the former is deemed unworthy of notice by the Whigs, while the latter is considered as a fit subject for extreme punishment, and for national vengeance! The facts speak for themselves.

Mr. Macleod contends that Lord Melville has not been guilty of the violation of an act of parliament, in which his alleged guilt is made to consist. And he certainly acts with great fairness, in giving the law at full length, that his readers may have the means of appreciating the strength of his arguments, and the justice of his conclusions. The act requires that after the 1st of July 1785, all sums demanded of the treasury for navy-services by the treasurer of the navy, shall be placed in the Bank of England; and by the fifth clause, which peculiarly applies to the case of Lord Melville, it is enacted, that "the treasurer of his Majesty's navy for the time being, by himself, or the person or persons in his office duly authorized by the said treasurer, from and after the 1st day of July, 1785, shall draw upon the Governor and Company of the Bank of England *for all navy services whatever*, and shall specify, in each and every draft, *the head of service* for which the same is drawn; and no draft of the said treasurer, or the person or persons authorized as aforesaid, *shall be deemed a sufficient voucher* to the said Governor and Company of the Bank of England, *unless the same specifies the head of service for which it is drawn*, and has been actually paid by the said Governor and Company of the Bank of England."

Now, has Lord Melville drawn any money out of the Bank of England without specifying in his drafts *the head of service*, (whether for the navy, the victualling, or the sick and hurt boards), for which the same was drawn? It is not pretended that he has; it cannot be so pretended, because it is evident the bank would not have paid his drafts, for, if they had, they could have produced no voucher, and must have lost the money so paid. In what then does this alleged violation consist? Why, forsooth, in drawing the sums, in the manner prescribed by law, and in afterwards vesting those sums, or rather, in allowing them to be vested, in the hands of a private banker, until the numerous persons among whom they were to be distributed, called for payment. It is not even pretended, that any claimant experienced the smallest inconvenience or delay from such arrangement, nay, it is admitted that the convenience of every claimant for a small sum (and there were thousands and thousands of that description whose demands did not exceed 20s.) was promoted by it; inasmuch as he had only to go the short distance between Somerset House and Messrs. Coutts's banking-house, in the Strand; instead of being sent to the Bank of England. It is said, however, that the Legislature intended that every separate demand, however trivial, should be paid by a draft on the bank. But we can only know what the Legislature *intended* by what it has *said* in the act. And it assuredly does not appear to us to warrant this strange interpretation; nor can we believe that it could be the intention that every claimant of *a few shillings* (and it must not be forgotten that there are thousands of such claimants) should be sent, with a draft, to the bank to receive it. The *head of service* is all that the law requires should be specified in the drafts of the treasurer; this, we know was specified, and therefore we are utterly at a loss to discover in the conduct of Lord Melville any violation of the act of parliament. But, it is farther said, 'by vesting the money in the hands

hands of a banker, a *riſk* was incurred, and a loſs *might have been* ſuſtained. To talk of what *might have been* the caſe, either in a criminal proſecution, or in a civil action, is ridiculous. The jury muſt decide on the evidence of *facts*, and *facts alone*. Whatever the *riſk* may have been, it is certain no loſs has been ſuſtained. As to the ſubſequent appropriation of money, that is a diſtinct queſtion entirely; but we would take the liberty of ſuggeſting to Mr. Whitbread, that if he expect the affairs of a great nation to be conducted on the narrow ſcale of his own counting-houſe; and ſuppoſes that a miniſter ſtands in the ſituation of a brewer's clerk, and is to be tried by the ſame contracted rules; that he can "deal out empires as he would deal out thread;" he may be, for aught we know, a very fit member of that motley aſſemblage of citizens, yeleped the *Common Council*; but is by no means qualified to act the conſpicuous part of a repreſentative of the Commons of Great Britain. Having thus briefly ſuggeſted ſome of our own ideas on this ſubject, it is but juſt to place the ſentiments of the author, before our readers, on the alleged violation of the ſtatute 25 Geo. III.

"A reflection," he ſays, "which has often ſtruck me, and on which I have argued much in private, occurs here in coincidence with a remark made by a judicious writer, in one of our public journals, which is, that at moſt, all that the public could have *gained* by the ſums not immediately required for naval payments at the ſeveral offices connected with the department of the treaſurer of the navy was, that the money ſo not required or called for would be *uſeleſs* in the iron cheſt of the paymaſter and his clerks. A halfpenny of ſaving to the public could in no caſe have ariſen or accrued from any poſſible mode of diſpoſing of ſuch ſums, if the act of the 25th were interpreted, as it is now ſought to fix its interpretation by the *Whigs*; and, in fact, by no mode of interpreting the ſtatute could the public have gained a farthing by the ſurplus ſums in the hands of the treaſurer or his paymaſter. As to the act, what the object of it ſtrictly was, I ſhould think it not difficult for cool and impartial minds to gueſs. In truth, it is acknowledged that its main object and purpoſe was [were], to render impracticable the accumulation of dangerous balances in the hands of the heads of the office of the treaſurer of the navy; and ſo far it has completely ſucceeded: for ſince the paſſing of that act not a ſhilling of unaccounted balance was ever in the hands of the treaſurer or his paymaſter, when the ſeaſon of rendering an account was arrived. The queſtion, therefore, as to the ſums uncalled for and in the hands of the paymaſter, lies between the lodging ſuch ſums in the hands of a private banker, and placing it in the iron cheſt at the office of the treaſurer. This is altogether a queſtion of expediency. There is not a ſyllable in the act preferring the one mode over the other. The act, as to the expediency of either mode, is ſilent. I ſhall not incur the poſſibility of raiſing an ill-natured ſmile by any minuteneſs of obſervation in this place; yet, if this were not ſuch a ſubject as it is, if this were any ſubject but that of *the imputed delinquency of a great man*, if it were, as in common caſes, a queſtion reſpecting which we ſhould be at liberty to reaſon, without appeal to an infuriated public and exaſperated mob, I ſhould diſtinctly lay it down, that not only in point of expediency but as to the ordinary convenience and ſafety of the practice, the placing the uncalled-for amounts in the hands of private bankers, was juſt that very thing which the paymaſter of the navy was bound to do: however, I give up the point to the multitude. All that concerns me materially in my argument is, that the ſtatute interdicts not the placing the ſums for

naval

naval ſervices in the hands of private bankers, for the period during which they are uncalled for by the various boards.

The author then hurls defiance in the face of all the Whig lawyers, and dares them to prove the affirmative of the propoſition, that the treaſurer of the navy did violate the ſtatute 25 Geo. III. For our part, we appeal to any conſcientious and upright magiſtrate, whether, ſuppoſing this act were a penal ſtatute, and fine and impriſonment, to be inflicted in a ſummary way by a magiſtrate, were, by a ſeparate clauſe, annexed to any violation of it, he could, under al the circumſtances of the preſent caſe, (as fully detailed by the commiſſioners, and in the Houſe of Commons,) conſiſtently with his oath to *adminiſter juſtice according to law*, inflict ſuch puniſhment on Lord Melville? We are free to declare, unpopular as ſuch declaration will be, that Lord Melville has not been guilty of any ſuch violation. But we will go much farther, and declare without heſitation, that if we really believed him to be as guilty as we are convinced he is innocent, we ſhould condemn, with equal ſtrength, the temper and the nature of the proceedings againſt him. There is no one principle of Britiſh law more fully eſtabliſhed, more clearly underſtood, than this; that every perſon accuſed of whatever crime is entitled to a fair and impartial trial by his Peers; and that every attempt to create a prejudice againſt a perſon in the courſe of trial, by inflaming the public mind, by attacks upon his character, or by a partial repreſentation of the circumſtances of his caſe, in the papers, is a miſdemeanour. When Lord Eldon was Attorney-General, he threatened to commence proſecutions againſt the proprietors or conductors of the daily prints, for inſerting in them the ex-parte proceedings at the public offices, of perſons committed or about to be committed for trial. And, during Mr. Addington's adminiſtration the Secretary of State adopted every precaution for preventing the publication of ſuch proceedings. At the Surrey aſſizes, ſome few years ago, on proof that an attempt had been made to bias the minds of the jury, by the circulation of a printed paper, a cauſe that ſtood for trial, was, on motion, put off by the judge, on the ground that a fair and impartial trial could ſcarcely be expected. The judge very properly reprehended moſt ſeverely the conduct of the party who circulated the paper; and, if we miſtake not, directed a proſecution to be inſtituted againſt him. Indeed, the principle on which this conduct is founded is ſo obviouſly juſt, that it would be an inſult to our readers to enter into an elaborate demonſtration of its juſtice. How can a man have a fair and impartial trial, when every act is uſed to inflame and to prejudice againſt him the minds of thoſe who are to decide upon his fate? When the merciful ſpirit of the Engliſh law leads it to conſider every man accuſed as innocent before his guilt is eſtabliſhed by legal proof, is it not juſt and proper, that thoſe ſhould be puniſhed who publicly proclaim his guilt and infamy to the world even before he has been brought to trial? Apply this principle to the caſe of Lord Melville, and let any honeſt man anſwer the queſtion, Whether every artifice which ingenuity could deviſe, or malice ſuggeſt, has not been uſed to make him be conſidered as guilty by thoſe who ought to decide, on his guilt or innocence, without any previous bias on their minds, ſolely by the evidence adduced on his trial? Moſt certainly every means has been employed to render him odious; to hold him up as a criminal to the public. Independently of the violent ſpeeches in the Houſe of Commons, printed and circulated throughout the country, all the vindictive effuſions of party-malice have found a vent through the medium of the preſs, and have been

extended

extended to the utmoſt corners of the kingdom. We condemned ſuch illegal and unjuſt proceedings, in the caſe of Colonel Deſpard; and ſhall we allow them to paſs without cenſure or reproof, when Lord Melville is their object? Forbid it juſtice, forbid it truth! We have other very ſtrong objections to urge againſt the proceedings in the Houſe of Commons, and againſt the unconſtitutional conduct of certain peers who have not ſcrupled to convene county-meetings, for the expreſs purpoſe of pronouncing on the criminality of a man, on whom, it was moſt probable, they would themſelves be called upon to ſit as *judges*; but our limits compel us to poſtpone our obſervations on this ſubject to a future opportunity. Meanwhile we recommend to the attention of our readers Mr. Macleod's very ſpirited remarks on the conduct of the Houſe of Commons in their proceedings againſt Lord Melville. They lead to very ſerious conſiderations on a moſt important conſtitutional topic, which we mean hereafter to diſcuſs more at large.

MISCELLANIES.

The Traveller's Guide, or Engliſh Itinerary, containing accurate and original Deſcriptions of all Counties, Cities, Towns, Villages, Hamlets, &c. and their exact Diſtances from London: together with the Cathedrals, Churches, Hoſpitals, Gentlemen's Seats (with the Names of their preſent Poſſeſſors), Manufactures, Harbours, Bays, Rivers, Canals, Bridges, Lakes, ſalt and medicinal Springs, Vales, Hills, Mountains, Mines, Caſtles, Curioſities, Market Days, Fairs, Inns for Poſt-Horſes, &c. The whole compriſing a complete Topography of England and Wales. To which are prefixed, General Obſervations on Great Britain; including a correct Itinerary from London to the ſeveral watering and ſea-bathing Places, Liſts of Inns in London; Mail Coaches; Wharfs; Packet Boats; Rates of Porterage; Poſtage of Letters; and every other uſeful Information, equally calculated for the Man of Buſineſs and the inquiſitive Traveller. By W. C. Oulton, Eſq. *Illuſtrated with ſixty-ſix correct picturesque Views, and a whole Sheet coloured Map of England and Wales.* 2 vol. ſmall 8vo. Pp. 1774. Cundee, Chapple, 1803.

MUCH as Mr. Oulton promiſes in his title page, he has not promiſed more than he has performed. For, with incredible induſtry and perſeverance, he has produced, in a comparatively ſmall compaſs, by much the most complete and uſeful general Itinerary, which we have yet ſeen; it is, as far as we have been able to examine it, perfectly accurate, and will, no doubt, experience, what it richly deſerves, the approbation of the public.

The Theſpian Dictionary; or, Dramatic Biography of the preſent Age, containing Sketches of the Lives, Liſts of the Productions, various Merits, &c. &c. of all the principal Dramatiſts, Compoſers, Commentators, Managers, Actors, and Actreſſes, of the United Kingdom: interſperſed with numerous original Anecdotes, forming a complete modern Hiſtory of the Engliſh Stage. The 2d Edition, with conſiderable Improvements and Additions. Illuſtrated by 22 elegant Engravings. Small 8vo. 9s. Cundee, Chapple. 1805.

FOR frequenters of the theatres, and lovers of the drama, this little volume will form an acceptable *vade mecum*. It is evidently written by a perſon

perſon converſant with the ſtage, and initiated into the myſteries of the Green Room. If the portraits of the actors are not diſtinguiſhed for critical acumen, they are at leaſt marked by as much impartiality as can be reaſonably expected in ſuch a compilation. The remarks on Master Betty, in particular, abſurdly denominated the *Young Roſcius*, are juſt and impartial.

Culina Famulatrix Medicinæ: or, Receipts in Modern Cookery; with a medical Commentary written by Ignotus, *and reviſed by* A. Hunter, M. D. F. R. S. L. and E. The Second Edition, 12mo. Pp. 268. 5s. 6d. Mawman, London; Wilſon and Spence, York; Conſtable and Co. Edinburgh; 1805.

WE are glad to find that the *taſte* of the public has coincided with our own, in *reliſhing* this *well-ſeaſoned diſh* of culinary literature. The ingenious cook has added a number of new receipts, in this *ſecond courſe*, which, however, may be purchaſed ſeparately, for the moderate ſum of Sixpence, by thoſe who are in poſſeſſion of the firſt.

THE DRAMA.

To Marry or Not to Marry. A Comedy. In Five Acts. By Mrs. Inchbald. 2s. 6d. Longman and Co. 1804.

THIS comedy poſſeſſes more claims than moſt of the modern dramas which come under our obſervation. The character of Heſter is drawn with much dramatic ſkill, though we meet with a few ſlight aberrations from nature and conſiſtency. The ſituations in which ſhe is thrown with a man who determined never to marry, are highly intereſting, and afford moſt excellent opportunities for good acting. With many beauties it poſſeſſes great and glaring defects. It is ſingular that the authoreſs ſhould, without any foreſight, have dramatized the ſituation of Lord Melville with Mr. Whitbread; yet ſuch ſhe has done, or at leaſt circumſtances which directly bear on the political relation in which the latter gentleman ſtands with the former.

MISCELLANEOUS.

TO THE EDITOR.

SIR,

IN the preſent criſis of our affairs it is of the utmoſt conſequence to let the people in general know what Popery really is, and, as the Papiſts aſſure us that it cannot poſſibly alter, to ſhew, in its true colours, the monſtrous ſyſtem which is now attempted to be introduced, though it muſt involve the certain ruin of our Conſtitution, both in Church and State. I will give you a few ſpecimens, and I earneſtly intreat all men of learning, who have a true love of religion and of their country, to exert themſelves for the above ſalutary purpoſe.

A late moſt amiable and learned friend of mine, a Doctor in Divinity, was extremely kind to the Emigrant French Prieſt to whom I addreſſed the letter

letter I lately ſent you. My friend ſupported him in all his diſtreſſes, and gave him an unlimited invitation to his hoſpitable board. There I frequently met him, and we uſed to argue, though I fear but to little purpoſe, with a man ſo ignorant and bigotted. One day in a diſpute the Frenchman cried out, with ſome warmth, "Where you have one Doctor, we have a thouſand."—"Yes, Sir, (replied my friend) and a great many Mediators, too." To this admirable retort the other had not a word to ſay, nor could he have had, for all the Romiſh Saints are in fact Mediators, and are addreſſed as ſuch. This ſubject I ſhall now purſue a little further.

In the 19th year of Henry II. the following infamous collect was ordered to be read in the dioceſe of Canterbury: "Be favourable, good Lord, to our ſupplication and prayer, that we which acknowledge ourſelves guilty of iniquity, may be delivered by *the interceſſion* of Thomas thy bleſſed Martyr and Biſhop!" (*Kennet's Hiſt.* Vol. I. P. 149.) It was about the ſame time, I ſuppoſe, that, as Pennant tells us, "St. Thomas (a-Becket) ſeemed to have *preceded*, if not *ſuperſeded*, our Saviour, for in one year the offering to Chriſt's altar, at Canterbury, was ol. os. od. to that of his holy Mother, 4l. 1s. 8d. but to that of the great Becket, 954l. 6s. 3d!!!" Interceſſions of ſaints, indeed, are without number, but what ſhall we ſay if God Almighty himſelf is ſometimes turned into a Mediator? and yet a friend of mine, of the higheſt credit and honour, who has been at Naples, moſt ſolemnly aſſures me that, when there, he has heard the people pray to God Almighty to intercede with St. Januarius to come and help them! After all, theſe ſame ſaints are ſometimes but ſcurvily uſed by their worſhippers, for, as the ſailors have a cuſtom of flogging St. Francis if he does not produce them a favourable wind, &c.* ſo we find that St. Januarius has at preſent got himſelf into terrible diſgrace, by not preventing the French invaſion; for Miſs Williams tells us, in her "Sketches of Manners, &c. in the French Republic," that "St. Anthony has been inſtalled the patron Saint of Naples, in the room of St. Januarius, found guilty of Jacobiniſm!" Poor Januarius, then, has found to his coſt, that Popery is *not* in all points "incapable of change."

Now if my venerable friend had gone further, and aſſerted that the Papiſts had many *Redeemers* alſo as well as Mediators, he would not have been miſtaken. Apollonia, a virgin and martyr, having had her teeth knocked out, was made the tutelary Goddeſs of all who had the tooth-ach; and ſhe was prayed to, not only to intercede with God in that behalf, but alſo that "through *her paſſion* (thoſe are the very words of the prayer) ſhe would obtain for them the remiſſion of all ſins committed by the teeth and mouth, either through gluttony, or evil ſpeaking." (*Cave's*

* St. Francis, though not for this offence, yet richly deſerved flogging for many particulars which I could produce from his prepoſterous legend. I will mention one circumſtance, related with approbation by one of their own writers, though not in his legend. "St. Francis being aſked which way ſuch a murderer went, that paſſed by him, putting his hand into his ſleeves, ſaid, 'He did not paſs that way;' meaning, he did not paſs through his ſleeves." (*Navarre*, Tom. IX. C. 12.)

Lives of the Fathers, P. 200.)† We are told, too, that on the Feaſt of St. Bonaventure, the Roman Catholics pray that God would abſolve them from all their ſins, by the interceding *merits* of St. Bonaventure." (*Laud's Conference*, P. 277.) But the ſtrongeſt inſtance I know of this is contained in the following verſes on the above-mentioned Thomas a-Becket.

Tu, per Thomæ ſanguinem
Quem pro ſe impendit,
Fac nos, Chriſte, ſcandere
Quo Thomas aſcendit.

As if this proud prelate had offered a voluntary and ſufficient ſacrifice for ſins! This is *ſuperſeding* Chriſtianity with a vengeance; and yet it is to the profeſſors of ſuch a religion that we are now called upon to intruſt a ſhare of the government of this Church and State!

Addiſon, I think, ſomewhere ſays, that "Popery is a great bundle of ſuperſtitions;" but ſurely the ſpirit of Popery is ſomething infinitely worſe than mere ſuperſtition. Jacobins vowed the total exciſion of this kingdom, but then they renounced Chriſtianity, or even a belief in God, and therefore they acted in character; whereas Papiſts equally doom thoſe whom they call heretics to deſtruction, and yet aſſert that they are not only true, but the only true Chriſtians, which is the greateſt of all poſſible contradictions. Add to this their moſt ſenſeleſs and ridiculous miracles—male and female ſaints running about, and talking with their heads off,‡ and then putting them on again at pleaſure; ſome living 100 years without food, others hanging their clothes upon ſun-beams; one child nouriſhed by ſucking a man's ear, inſtead of its mother's breaſts; and another calling out before he was born, to bring an accuſation againſt his grandfather; with a thouſand other ſimilar exploits. Let any one ſeriouſly conſider theſe things, together with the falſe accuſations they are perpetually bringing againſt thoſe who will not bow down to their idol, and then let him tell us whether the head of ſuch a religion is more likely to be the vicar of the God of truth, or of the Father of lies.

INCOGNITUS.

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† Cave goes on to ſay, that beſides the teeth of this ſaint, that might be preſerved in foreign churches, or that ſhe might have loſt at her martyrdom, when King Edward had the tooth-ach, and commanded St. Apollonia's teeth to be collected for him, ſo many were brought, that ſeveral great tuns could not hold them!

‡ One notable feat of this ſort I muſt relate.—As St. Melorus had his head cut off by one Cerialtanuo, when, knowing that the murderer was thirſty, the head thus cut off bid him thruſt his ſtaff into the ground, and a plentiful ſpring would riſe, at which he might quench his thirſt! (*Stillingfleet's ſecond Diſcourſe*, &c. p. 509.) St. Francis was kind to a murderer, but St. Melorus to his own murderer; ſo ſmall a crime does this ſeem to be amongſt Roman Catholics. Such tales can ſurely be looked upon as no other than burleſques on the miracles of religion. Oh, Popery, what haſt thou to anſwer for!

A State-

A Statement of Exiſting Abuses continued.

Schools and Seminaries.

TO THE EDITOR.

Sir,

THE abuſes on this head are ſo palpable, glaring, and numerous, that were they minutely ſtated they would fill a volume. Dr. Burn under the title of Schools, ſets out with obſerving that the general law concerning them has never been conſidered upon full and ſolemn argument.

The firſt material ſtatute on the ſubject of Schools, is that of James I. c. iv. ſ. 9, wherein a penalty of forty ſhillings per day is recoverable unleſs the party be maſter of ſome public ſchool, or teach in the houſe of a nobleman or gentleman not a recuſant, or be licenced by the ordinary. But inaſmuch as theſe words are a little ambiguous on account of the diſjunctive *or*, the 13th and 14th Charles II. c. iv. has put the matter beyond all doubt; and no literary teacher, whatſoever, can inſtruct, even privately, without a licence obtained from the ordinary, and before the ordinary grants the licence he has a power of examining the individual, conſequently, he can and muſt judge of his competency in learning well as as in morals. Rex *v.* Archbiſhop of York, 6 Term Reports, 490.

I am ready to admit that there have been and probably ever will be ſome perſons ſo decidedly competent that it would be at leaſt indelicate for the ordinary to examine them, nor do I think that examinations, previous to election, are always to be reſolved upon. Circumſtances muſt determine the neceſſiiy or propriety of ſuch a meaſure. And though many grammar ſchools be filled with very inſufficient or indolent teachers, yet the greateſt miſchief ariſes from thoſe private empiricks in education who infeſt more eſpecially the metropolis and its neighbourhood. Many proprietors of academies, I am aware, profeſs themſelves no literary inſtructors, but they muſt be informed that the law extends to their *claſſical* aſſiſtants. The dioceſan ſhould no more ſuffer ſuch men to act as interlopers than he ſhould ſuffer clergymen to officiate in his dioceſe without proper teſtimonials. But what ſays Dr. Barrow on education in a note. That when he applied for a licenſe as teacher in Soho Square, the Secretary who had been in that ſituation, nearly ſix years, heard of ſuch a requeſt for the firſt time. That ſchools are ſubject to eccleſiaſtical juriſdiction ſeems to have been admitted in the temporal courts, and at epiſcopal viſitations the maſters are called over, more it ſhould ſeem for the ſake of the proctor's or ſecretary's fee, than under the idea of reſponſibility. Many free ſchools are turned into mere ſinecures, and the inhabitants of the reſpective places have no remedy but by ſending their ſons at a diſtance and at an expence which they can ill ſupport. That in the late Reſidence Act biſhops ſhould have the power of diſpenſing with the perſonal reſidence of ſchoolmaſters, was reaſonable; but they will do well to enquire into the conduct of ſuch maſters, and if they find any of them inattentive let the licence of abſence be refuſed. The following caſe will put the matter out of diſpute. A, ſays one, to B, turns his ſchool into a ſinecure; he is in the right, ſaid B, who does the ſame.

Where was the conſcience of A, or of B? A highwayman is a virtuous character compared with either of them. In ſome, perhaps, in moſt caſes, the remedy is difficult, becauſe expenſive. Could not a commiſſion of li-

terary men be inſtituted and empowered to examine on oath, and then ſend the depoſitions to the viſitor, who, if a private individual, would, of courſe, take advice, and, if the Lord Chancellor might decide, in a ſummary way? Was not this ſummary mode that which Founders of Colleges, generally ſpeaking, had in view? Indeed were it not for the inconvenience of ſhaking old eſtabliſhed rights, I could ſee no inconvenience from leaving the final deciſion of diſputes to the Dioceſan who would call in aſſeſſors.

" It is greatly to be lamented that the electors to Grammer Schools are often incompetent. Without any trite or vulgar language againſt corporations we may without breach of charity lament their inſufficiency. Some ſimilar motive of conſanguinity, affinity, or nativity, ſome indirect inſertion of gratifying a great man or accommodating a private friend, immediately or remotely, in a word, any thing but a true ſenſe of honour, occaſions thoſe fatal miſtakes which are an inſult upon common ſenſe and are injurious to thoſe perſons with large families who cannot afford to ſend their children at a diſtance. If any of your numerous readers ſhould be implicated in this accuſation, let him determine upon every future vacancy to reſerve his ſuffrage till due enquiry can be made. Competency in learning ſhould be ſtrictly attended to, but not without ſome regard to morals, diligence, and even manners. Some years ago a corporate body very laudably devolved the taſk of examining teſtimonials and qualifications to four or five clergymen and the reſult was favourable. The ſucceſsful candidate now removed to a berter ſituation is acknowledged to be a perſon of real merit. Nor has it always happened that where a body of electors is fairly compoſed of noblemen and gentlemen, due care and diſcretion have been exerted. Some in ſuperior ſtations have deemed it beneath their dignity to ſtoop to the humble employment of inveſtigating the merits of the ſeveral candidates, and have pronounced it of little moment who educates the lower claſſes of mankind, while others have interfered to ſerve ſome child of a domeſtic or to promote ſome humble abject follower. Appeals on ſuch occaſions, are painful, troubleſome and of doubtful ſucceſs. Even when ſchools are in the appointment of colleges and the endowments conſiderable, they are offered like livings in rotation, and the miſchief of the event has fully confirmed the abſurdity of the practice. For one ſchool, in which the maſters ſucceeded by ſeniority, an act of parliament was obtained which has placed it on a reſpectable footing. For another there was alſo an act in which the rage of reforming was carried ſo far, that a certain number of the electors can diſplace the maſter. This parliamentary ſhackle reduced the number of candidates, and ſome other circumſtances have happened which diminiſh the weight and dignity of the maſter. In another inſtance bonds of reſignation at the requiſition of a certain number of the electors have been given, which, by the way, the electors themſelves never can enforce. Indeed it is fairly to be queſtioned whether any one abject enough to ſubmit to them can be a proper conductor of a ſeminary.

I have frequently read in newſpapers a certain number of enquiries to be ſtrictly made by certain prelates at their viſitations and ſuch enquiries have tended to render the clergy odious particularly by annexing criminality to every non-reſident incumbent, let his plea be ever ſo fair and equitable.

But which of them, let me aſk, ever enquired after the management of the ſchools within his dioceſe? the biſhop of St. David's, we are informed,

formed, intends to appropriate one tenth of his income for the ſupport of ſchools within his dioceſe. It is not meant that every biſhop can follow ſuch an example. But may not every biſhop enquire as eaſily what is the character of the teachers as of the officiating clergy? Nay, he may do more. Where the ſalaries are ſmall and inadequate he may promote and encourage ſubſcriptions for their increaſe. Where truſtees are inveſted with property, he may enquire whether that property be diſpoſed of according to the founder's intention. If the diſcoveries made prove ever ſo unpleaſant, let him not be diſcouraged. If beneficial leaſes be let to individuals, by which the maſter is defrauded, one example of ſuch delinquency duly expoſed, will have a beneficial effect through the kingdom.

That electors, whatever name they have, are not on that account viſitors, was determined long ago, and indeed, who would make them judges of that which is out of their province? But that, aided by the ordinary, they might adjuſt, in a ſummary way, many irregularities, and ſupply many defects, is unqueſtionable; and it would not be amiſs, if, upon their firſt nomination, they were bound to take a very ſtrict oath of office, which oath ſhould be alſo taken every time they are called upon to fill up vacancies. This is known to be the practice of the Univerſity of Oxford at leaſt even as to the loweſt office which the convocation can confer. They might not always elect the very fitteſt perſon, but they would be put upon their guard not to chooſe a very unfit one. They would more eſpecially be guarded by certain words in the oath itſelf from entering into circumſtances totally foreign to their inveſtigation. Humanity ſometimes pleads in favour of indigence; but the office of teacher is not ſo to be complimented away. Perhaps were we to reaſon at all upon the ſituation and the proſpects of candidates we ſhould act in a way the very reverſe. For we ſhould ſay that if any one poſſeſſes the probable means of advancement or quiet retirement, he is the very perſon who ought to have a preference. For then he will not be tempted to retain the office when he can no longer perform the duties with energy and vigour. That the moſt meritorious will be the moſt ſucceſsful is little to be expected, but electors are not anſwerable for ſucceſs. Many parents are often more anxious what their children are to eat and drink, and what ſort of a hand they will write, than what learning and uſeful knowledge they will acquire. Many maſters of Grammar Schools do not underſtand quantity, and whoever has been in the habit of converſing with college tutors, has heard continual complaints of various ſeminaries through the kingdom. And ſhould theſe complaints be treated with neglect or contempt? Should not the literary part of the legiſlature and of the kingdom at large take the alarm? If the preſent law be ſufficient to remedy or to alleviate the evil, let it be enforced, but let its operation be duly aſcertained; if it be inſufficient, then why not ſummon all the wiſdom and learning in his Majeſty's dominions to ſupply the defect? It is complained of Reformers, that the rage of reforming carries them too far. Let them proceed with caution, coolneſs, and deliberation, and we may hope to ſee the nation cleared of thoſe peſts of ſociety, who having only a ſmattering of knowledge can but give a ſmattering to others, and who owe their popularity to indulgence, flattery, and obſequiouſneſs. How many parents have reaſon to lament their own credulity in truſting to ſuch blind guides? How many teachers can teſtify the years which have been loſt by pupils and which can never be thoroughly recovered even by the beſt abilities and the cloſeſt application? That great men have riſen from humble ſtations is well known and matter of real rejoicing. But that men who have grown

up to manhood in the meaneſt mechanical employments, who have had neither ability nor leiſure for the acquiſition of learning, ſhould be encouraged in the preſent day, is equally matter of wonder and of regret. Yet ſuch teachers almoſt every neighbourhood produces, and numbers will encourage them. And to compleat the impoſture ſome of theſe men uſurp the title of Reverend, and we may aſk by whom were they appointed? They were not ordained by any Biſhop. Few of them by any Preſbytery. An independent preacher is ordained by nobody, and is at the command of his congregation. The preachers of Swedenburg's doctrines have no head or governor. The teachers in Whitfield's and Weſtley's meeting houſes are all ſplit and divided, and have not the preſumption to pretend to learning. The Diſſenters have few ſeminaries and moſt of the duties of education fall upon the clergy of the church of England. Due care therefore ſhould be taken of them, many of whom are to educate others, and, if my feeble voice could be heard, not one moment ſhould be loſt in this great work of national Reformation.

I am, Sir, your's,
EUBULUS.

P. S. Where there is a number of aſſiſtants rewarded from the endowment, a ſtrict law ſhould be made that there be no imperium in imperio, but that the head maſter be ſupreme over all of them, as well as over other maſters who teach French, drawing &c. To him ſhould belong the arrangement of the time, the choice of all the books, and the occaſional examination of all the claſſes.

One of the leading objects of enquiry from the Biſhop and Archdeacon, ſhould be, what elementary inſtructions are given in the Chriſtian Religion, and how often the Scriptures are read? whether any diſtinction be made between the boarders and, oppidans, and if there be, ſuch partiality ſhould be ſeverely reproved, for were there any difference of claim, theirs is the ſtrongeſt for whoſe benefit the endowment was originally intended.

TO THE EDITOR.

SIR,

IN order to teach and enforce the principles of religion, and the practice of its duties, there muſt neceſſarily be an order of men to inſtruct in the one, or enforce the other. The rulers of this land, in obedience to the great Head of the Chriſtian Church, and in conformity to apoſtolic injunctions, have taken care, that, whenever or wherever in this country, any man fails in knowledge or practice, it is chargeable on himſelf alone: The ſacred volume, our moſt excellent Liturgy, and the moſt wiſe ſelection of leſſons, epiſtles, and goſpels, with an uninterrupted ſucceſſion of public teachers, leave every man without excuſe. Let it, at the ſame time, be ſeriouſly conſidered, that the ſacred order of men who are called to miniſter in holy things, muſt ever be the peculiar care of the Governors of this country, and by its laws, and the adminiſtrators of them, be protected againſt every attempt to injure them, and be preſerved from every ſpecies of injuſtice and oppreſſion. In order to promote religion, you have ever been the zealous advocate of the national clergy; and reading in your laſt Appendix the 26 excellent queries of the Rev. Mr. Smith, relative to public worſhip, I ſend you 25 queſtions upon a ſubject of no little

importance,

importance, truſting you will conſider them as not unworthy of having a more general circulation by affording them a place in your moſt valuable and every day a ſtill more neceſſary work.

June 8, 1805. I am, Sir, your's, &c.

A CONSTANT READER.

Plain, Serious, and Important Queſtions, propoſed to Magiſtrates, Parochial Veſtries, Pariſh Officers, and all Perſons, whether Clergy or Laity, intereſted in Parochial Rates and Aſſeſſments.

1. IS it not the deſign and intention of the Legiſlature in every law enacted under the authorty of King, Lords, and Commons, that the neceſſary burdens ſuch laws lay upon the people reſpecting county and parochial rates, ſhould bear equally, and in as juſt proportions as poſſible, upon every man's property?

2. Are not the diſcretionary powers granted by the laws to magiſtrates and courts of quarter ſeſſions for the regulation of ſuch rates, granted for the expreſs purpoſe of preventing any unjuſt and undue proportion in aſſeſſments upon the property of one man, more than another?

3. As againſt the deciſion of a court of quarter ſeſſions, poſſeſſing ſuch diſcretionary powers, there lies no appeal, unleſs a caſe is granted; when a cauſe comes before them very complex in its nature in which there may be two appellants againſt each other, and a third againſt them both, (as is ſometimes the caſe) ſhould not the importance of their deciſion, as being final, incline a court to pauſe and to weigh very ſeriously the conſequence of ſuch deciſion? And will it not in ſuch complicated caſes, and in which there are ſuch a variety of intereſts, be always moſt wiſe and honorable, and prove moſt likely to promote the ends of juſtice, to grant a caſe, if required by the counſel of any of the parties?

4. Is it not in order to preſerve a proportionable equity of aſſeſſment, the law has directed and provided that a rate may be made upon land, and houſes, or upon ſtock;—but not upon both?

5. Upon this principle of equitable and juſt proportion in aſſeſſment, can the rate be made upon the land or houſe of one man, and upon the ſtock of another, in the ſame pariſh? Would not ſuch a mode of rating be in direct contradiction to the laws which have been made for the purpoſe of preſerving equality, and ſecuring every man from unequal and unjuſt aſſeſſments upon his property?

6. Can one man be rated to the full value of his property in ſtock or produce, and another man be aſſeſſed upon a very ſmall proportion of his property, by being rated only upon his houſe or land; upon any legal rule for equal and proportionable aſſeſſment?

7. Are not magiſtrates and courts of quarter ſeſſions required by the laws to ſecure to every man a juſt and proportionable rate?

8. Have parochial veſtries in order to regulate their conduct by theſe laws, a legal right to employ ſurveyors to ſurvey and value the ſeat of any nobleman or gentleman in the pariſh, that upon their valuation and eſtimate they may be aſſeſſed to the amount of what, in their opinion, ſuch ſeats, parks, and pleaſure grounds would let for, to any perſon pleaſed with the premiſes and ſituation, and deſirous to hire them?

9. If they have a right in one inſtance, have they not a right in all? And if it is done in one inſtance, ought it not to be done in all?

10. If an opulent farmer is aſſeſſed only at the rent of his land, without any valuation of the house in which he reſides for a ſeparate and diſtinct rate; ought the poor labourer, or can he upon the proportionable equity the law requires, be rack rented for his miſerable cottage? does not every principle of law and equity requiring juſt proportion, limit the rate upon this man to his cabbage and potatoe garden? The farmer's land probably produces five or ſix rents; and let it be ſeriouſly aſked both of magiſtrates and aſſeſſors, whether the rate levied upon the opulent farmer, bears any proportion to the rate upon the poor cottager ſurrounded by a family of half naked children?

11. Is it not both the letter and ſpirit of our laws, that all neceſſary burdens upon the people reſpecting rates, ſhould be equally and proportionably laid?

12. Have parochial veſtries a legal right to aſſeſs farm houſes upon a per centage, according to the money they might coſt in building, independant of the aſſeſſment upon the land occupied by the farmer reſiding in this houſe, ſtanding upon the farm ſo occupied?

13. As the law knows no power poſſeſſed by a clerical rector or vicar to let his parſonage or vicarage, but poſitively compels to reſidence; does any law direct, or does equity permit that parſonages and vicarages ſhould be compared in the valuation of ſurveyors with houſes that the proprietors can let or ſell at pleaſure? Does not every principle both of law and juſtice require that the reſidence of the parochial clergyman, ſhould be included in the rate upon the glebe and tithe; as farm houſes are included in the rate upon the farm?

14. If to oblige a farmer, a clergyman ſells to him his portion of the produce; and is, by this act of kindneſs conſidered by the law as the occupier of the land; of what portion of the land does the law deem him the occupier? Of the whole farm? Or of that part from which his produce was ſevered?

15. In a field, upon which ſtands a hundred ſhocks of corn; upon what principle of law or proportionable juſtice, are ninety ſhocks the property of the farmer, conſidered as ſtock, and from the cuſtom of the pariſh, not aſſeſſable; and the ten ſhocks, the property of the clergyman rated as rent, to an ad valorem of their worth? Is this according to any law; conſonant with juſtice; or conſiſtent with common ſenſe?

16. Muſt not ſuch a principle and mode of aſſeſſing, (the increaſing rates for the poor conſidered,) ultimately and inevitably ruin the church in its legal revenues, and reduce the clergy and their families to abject poverty? Does the law intend this? Can magiſtrates intend this? Does not the law require them to prevent this?

17. If ſuch a mode of aſſeſſment upon clerical property is practiſed for the purpoſe of overawing them, to prevent their claiming their legal rights, and compel them to take, (rather than ſtarve with their dependents,) what the farmer may chuſe to give them; are not the diſcretionary powers granted to magiſtrates and courts of quarter ſeſſions, granted for the purpoſe of preventing ſuch illegal oppreſſions? Can the clergy be oppreſſed and ruined, with any ſafety to the ſtate?

18. Do not ſuch lay impropriators who take the tithe in kind—taking the full tenth of the grain and ſtraw to their own yards under all improved cultivation, fully prove what is the legal right of the tithe owner; Can the clerical rector do more than this?

19. When

19. When the lay impropriator thus takes in kind the full of his legal claim, the tenth of the produce when ſevered, are any charges of oppreſſion and avarice clamorouſly urged againſt him, or any vexatious modes reſorted to to impede and harraſs him in taking poſſeſſion of his right? Why are all ſuch epithets &c. reſerved for the parochial clergy?

20. Are the laws, the criterion of property reſpecting the impropriator; and not ſo, reſpecting the clerical owner of the ſame ſpecies of property?

21. Does any power of oppreſſion lie with the clerical tithe owner; does it not reſt wholly with thoſe that are againſt him? To whom are the clergy to look for protection of their rights, or to be defended againſt all vexatious and ruinous oppoſition in the claim of thoſe rights?

22. If for the purpoſe of vexatious oppreſſion, and to force a clerical tithe owner into expenſive litigations and appeals; combinations are formed, and ſubſcriptions raiſed by a number of individuals thus combined againſt the clergyman and his legal claims; does not religion, morality, juſtice, equity, and humanity, all unite in demanding for him every poſſible protection that the laws, and thoſe entruſted with the adminiſtration of them, can afford him?

23. Forced, as a parochial clergyman may be, into expenſive litigations in defence of his property; compelled, as he may be, to contend againſt ſuch combinations and general ſubſcriptions, from his own purſe; when the exiſting laws have ſecured to him by a legal deciſion, the poſſeſſion of his rights; does not every principle of religion and juſtice require that he ſhould be allowed fair and equitable coſts? Will it be poſſible for any benificed clergyman to defend his own rights, or the rights of the church, againſt ſuch combinations, without ſuch allowance? And do not courts of quarter ſeſſions poſſeſs diſcretionary powers to grant this neceſſary aid and protection when appeals are made to their legal authority and diſcretionary powers?

24. Can ſuch aid and protection be denied, without affording the ſtrongeſt encouragement to ſuch oppreſſive combinations, if not of inſuring the overthrow of the national church, and the ruin of her clergy?

25. In aſſeſſing tithe owners according to an equitable ratio of the pariſh rental, (if ſuch a mode is reciprocally agreed upon for mutual accommodation) muſt not all ſuch lands be firſt ſeparated, that pay rates to the poor, but which yield no emolument to the rector or vicar, namely the rents of all lands in the pariſh, that from any cauſe are tithe free?

On the Neceſſity of Prayers for the Sick.

TO THE EDITOR.

SIR,

HAVING been a reader of your uſeful review, from its firſt publication, and highly approving the principles on which it is conducted in reſpect both to the church and ſtate; I take the liberty of addreſſing you on a ſubject, which, though I hope it is only local, in reſpect to its practice, is, I think, important in its conſequences, and as it may affect the intereſt of the Eſtabliſhed Church, I flatter myſelf will not be deemed totally unworthy of your conſideration.

I am ſo little acquainted with the eccleſiaſtical or canon law, or the ordinances of the Church, that I know not how far a Miniſter is *obliged* to deſire the prayers of his congregation, when requeſted by any of his pariſhioners. The law, ſuppoſing the caſe improbable, may be ſilent on that head,

head, ſatisfied that "*the law written in our hearts*," would prevent their refuſal. I hope, and I am ſatisfied that the caſe is ſingular, but it has come within my own obſervation, in one Church, that, if not refuſed, it is often neglected. The compilers of our Liturgy certainly provided for ſuch caſes, and the rubrick enjoins it, and I would willingly preſume, that the omiſſion ariſes rather from indolence and negligence, than from a more criminal motive. To ſuppoſe that a Miniſter of Chriſt has no *faith* in the efficacy of the prayers of the Church, would be charging him with a ſpecies of hypocriſy, too hateful to be named; and with an opinion in direct oppoſition to an apoſtolic precept; St. James having told us, "*that* the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him *up*." And we are in many inſtances enjoined to "pray one for another," not only for ſpiritual, but for temporal, bleſſings.

I grant that there is a poſſibility, that the prayers of the church may be deſired, on occaſions in which it may be allowable for a clergyman to refuſe: but in that caſe, it would *ſeem* to be his duty, to repreſent the impropriety of the requeſt to the party concerned, and give his reaſons for the refuſal: but in the caſe to which I now allude, no objection in reſpect to impropriety can have been made, as it is occaſionally complied with, but generally omitted.

But ſurely there are no cicumſtances in which humanity can feel itſelf more deeply intereſted, than thoſe in which a fellow creature is trembling on the brink of an aweful eternity, tormented by doubts, and agonized with fears. Can we *then* refuſe our petitions to the throne of grace. "When who can tell but that the Lord may be gracious, and leave a bleſſ-"ing behind him," who can tell, but he may accept the ſincere though late penitent, or raiſe him up, and grant him a longer ſpace for repentance and amendment of life.

We cannot but know, that even the beſt of men have ſo many imperfections to lament, ſo many ſins to bewail, that even they may ſometimes approach the vale and gate of death, with terror and diſmay: that they may earneſtly and humbly ſolicit the comfort and conſolation of God's holy Spirit in vain, "though ſought carefully with tears." Shall we refuſe to join our prayers to relieve diſtreſs like this? and from indolence or careleſſneſs neglect ſo great, ſo charitable a duty?

But if the bodily pains of death *only* might be alleviated by our interceſſion; if the agonies which frequently attend the ſeparation of the ſoul from the body, may by our prayers be mitigated; can we refuſe our help to a ſuffering neighbour? we might perhaps willingly afford them food or medicine, and ſhall we refuſe to ſolicit the aid of the great Phyſician both of body and ſoul?

The efficacy of prayer upon the counſels of the Moſt High, is awfully myſterious to our limited capacities; yet as prayer ſeems to be the dictate of natural Religion, and is commanded by Revelation, and we may trace its happy influence upon our own minds, we need not perplex ourſelves with any farther enquiry.

When death has cloſed the ſcene, and our *dear* departed brother, as he is then ſtyled, is committed to the grave, in ſure and certain hope of a future Reſurrection: what muſt be the ſenſations of the officiating Miniſter, who is conſcious of having refuſed the dying requeſt of *that* brother, or careleſsly neglected that duty which his office required him to perform, and the effects of which he cannot determine?

But

But if this neglect ariſes from indolence or careleſſneſs in the Miniſter, in what manner may it be expected, will that painful and arduous, though neceſſary, duty be performed, of attending the bed-ſide of the ſick and dying? If it is too much trouble to repeat a few words, when engaged in the offices of the Church, can we expect that he will *willingly* attend a quarter of an hour, in affording ſpiritual comfort to the afflicted ſoul, in ſmoothing the bed of death, or in pious exhortations to faith and hope in a gracious Redeemer?—I fear not,—and, in this point of view, I think we may trace its conſequences to the great prejudice of the eſtabliſhed Church.

We all know how aſſiduous the Miniſters of diſſenting congregations are in the diſcharge of this office. They viſit the doubting or the deſpairing ſinner, often unſolicited, with a zeal, perhaps, worthy of imitation. They pour the balm of Gilead into the wounds of the diſquieted conſcience; I do not ſay, always judiciouſly, but with profeſſions of tenderneſs and love, which cannot but excite the attention and gratitude of the ſuffering patient, and of thoſe about him, and probably he becomes one of his fold, all the remaining days of his life.

If theſe conſequences may be reaſonably expected from the omiſſion here complained of, I doubt not, but you will conſider the ſubject of this letter (however incorrectly expreſſed) as not unworthy your attention. I know the direct mode of redreſs, would be a complaint to the Biſhop of the dioceſe, but that would be attended with conſequences to the writer, which he would wiſh to avoid; and I doubt not but the animadverſions of ſome of your correſpondents on the ſubject, would produce the deſired effect, (and a more extenſive one, if needed) as it would fall into the hands of thoſe, for whom it is particularly deſigned.

I have, Sir, that confidence in the rectitude of your judgment, and in the purity of your zeal for the welfare of mankind, and the proſperity of our happy eſtabliſhment, that I commit this letter to your care, to apply it to whatever purpoſe you may think moſt proper.

I am, Sir,

Your conſtant reader and admirer,

Warwickſhire, June 1, 1805. S. F. INDOCTUS.

Obſervations upon the Article Buonaparté, a Satire, in the Literary Journal for January 1805.

I WAS ſtruck with the length of the article. The writer would have diſmiſſed it much more quickly, had he not been anxious to deſtroy any favourable impreſſions which the poem might have made upon its readers. What is ſaid as to the word Buonaparté, I own I do not comprehend. As to their ſaying that, had it not been for the rhyme, they ſhould have miſtaken the above *paſſages* for proſe; this will apply to ſome of our poets, even the moſt harmonious—Pope, for inſtance, and Dryden. Much depends upon the manner of reading. The obſervations upon the words *looking up*, are truly curious. Good judges have thought this one of the happieſt paſſages, as giving the picture at once of the ſoldiers, and of Buonaparté's being preſent, to be ſure of the execution of his orders. In what they ſay upon "*But Corſica*, thy name," &c. they actually uſe the very objection which is humorouſly anticipated in the ſuppoſed Review by the author. *Learned*

could

could not be ſaid to apply to the author. This, and their printing *detail* inſtead of *retail*, and "*but* hums a ſong," inſtead of "*and* hums a ſong," are, I am inclined to think, internal proofs, that this critique has been ſent to the journalist in manuſcript, perhaps from this place. as, had the printed copy been before him, he could hardly have committed ſuch errors. Says the critick, "How grand and awful is the action of Buonaparté in driving through the crowd!"—"*he hums a ſong.*" This certainly never was intended to be either grand or awful, but merely to ſhew his cold cruelty, which, to be ſure, might perhaps have been equally well depicted, by ſaying, "and he takes a pinch of ſnuff," had it anſwered the meaſure and rhyme equally well. But the moſt admirable of the whole is, his giving only the four laſt lines of the Epiſode, and making "Roſe" a dying *Lady* forſooth. In this way the moſt elegant poems in the Engliſh, or any language, may be burleſqued and miſrepreſented, by picking out a line or two, without giving what precedes or follows. For example, I ſhall ſuppoſe our journaliſt exerciſing his talents upon Dryden's Alexander's Feaſt; he would ſay, we muſt admire our author's dexterity in making a line to conſist of a repetition of the ſame word—

"Fallen, fallen, fallen, fallen."

I ſuppoſe we ſhall next meet with,

"Riſen, riſen, riſen, riſen, &c." and ſo forth.

Curious to ſee how this ſaid Literary Journal treated other poem, I got ſome of the preceding numbers, in one of which, for 1ſt July 1804, I found the following liberal criticiſm upon Mrs. Grant's poem of the Highlander, in which any one but this critic would certainly have ſeen many beauties. But ſays he, "From beginning to end it proceeds in the ſame languid and feeble manner, ſo that it is impoſſible to read it with any ſort of intereſt. *There is not one paſſage that exhibits a ſpark of the poetic fire.*" Here is a fellow for you! He ſhould be whipt at the cart's tail. But, in his obſervations upon the familiar poem of the Journey from Glaſgow to Laggan, he exceeds even himſelf. "The authoreſs," ſays he, "it alſo appears, was by no means unacquainted with that grand and well-known part of the poetic art, denominated by Scriblerus the Art of Sinking. For inſtance,

"The cavalry drawn out in force,
Black Paddy, and the yellow horſe,"

Here the reader is taught to expect a troop of cavalry, consisting of ſome *hundreds* at leaſt; but, lo! in the next line he finds the whole to be no more than two horſes, the one for our poeteſs, and the other for her huſband!" This, I really do think, is by much the moſt completely abſurd criticiſm I ever met with. Ignorant of the common familiar expreſſion, How are you as to cavalry? uſed when a friend asks about even one horſe, the critic beſides expects that a Scotch Miniſter and his wife, travelling quietly in the Highlands, are to give the word of command for hundreds of dragoons to turn out. But, Sir, I ask your pardon: you will, I am afraid, begin to think me as abſurd as our critic. I have now done. I encloſe the leaf with the criticiſm on Buonaparté, inſtead of troubling you with the complete number.

J. H. C.

P. S. Before cloſing this long ſtory, I happened to caſt my eyes over a volume of Pope. The journaliſt objects ſtrongly to the words, *up, there,* and

and *ſo*, being uſed in the concluſion of lines; but in the Eſſay on Criticiſm I find

"Our wiſer ſons, no doubt, will think us *ſo*."

Again,

"Who, if once wrong, will needs be always *ſo*."

Too is a frequent cloſe of a line with Pope, *cum multis aliis*; and in the Rape of the Lock,

"But Umbriel, hateful Gnome! forbears not *ſo*."

As to proſaick lines, in the Eſſay on Criticiſm, we find,

"Horace ſtill charms with graceful negligence,
"And without method talks us into ſenſe."

Again,

"With him moſt authors ſteal their works, or buy;
"Garth did not write his own Diſpenſary."

I ſuppoſe our journaliſt thinks his own original poetry the fineſt in the world. His Battle of the Books, and his Curioſities—ſuch nauſeous ſtuff! I abſolutely could not read it. How different from your truly admirable "Loves of the Triangles!" I do not know whether I was moſt delighted or ſurpriſed with the excellence of this *jeu d'eſprit*. I thought it, *a priori*, impoſſible to parody Darwin upon ſuch a ſubject.

POETRY.

Œconomy of Cookery.

STAY your rude ſteps, whoſe vulgar ſouls deſpiſe
The fragrant ſteam of Gallia's ſavoury pies.
Stay, whoſe plebeian appetites can dine,
Where no rich ſauces bluſh with generous wine.
For you no cooks, leſt luſcious fat ſhould waſte,
Involve the veniſon in protecting paſte,
From choiceſt fruits diſtil tranſlucid jam,
Or with ſtrewed crumbs embrown the melting ham.
But thou, whoſe feet explor'd the winding ways
Of dubious Taſte's inextricable maze,
From airy realms Raffalia* haſte, and fling
Celeſtial ſavours from deſcending wing.
Come, ye black nymphs, whoſe greaſy pow'rs preſide
O'er ſaucepans teeming with the bubbling tide,
Ye whoſe fine forms divide the frothy ſtream,
Where iſlands float in undulating cream,
With plaſtic hand your paſty labours ply,
To raiſe the baſtion of the naſcent pie;
Whether by ſome expiring fire reclin'd,
You bid the bellows woo the welcome wind;

* A celebrated writer on this ſubject.

Or

Or in gay troops the hours meridian paſs
In weaving trophies for the tomb of Glaſs,
As my ſwift hands the warbling wire explore,
Drink the full ſtream of culinary lore,
Hear your rapt bard diſpenſe the daring ſong,
Soft as your turtle, as your gravy ſtrong.
And ye who oft (where ſteep Parnaſs enſhrouds
His ſnowy head in circumambient clouds.)
Your liſtening ears delighted concave fill
With melting murmurs of poetic rill,
From dripping dells, and moon-enſilvered glades,
Drive your light cars, thrice three Aonian maids:
Whether you wear, while Eurus freezes Greece,
The warm envelop of the fur peliſſe,
Or in full folds entice the waving ſhawl,
To float and flutter in its eaſy fall,
To Albion's coaſt direct the flexile rein,
To Albion's coaſt your wiſtful eye-balls ſtrain,
Change, (as my hand didactic ſtrings attunes)
Your flutes for gridirons, and your harps for ſpoons.
Thus, when the ſeventh auſpicious morn returns,
And o'er the eaſt with burniſhed bluſhes burns,
Six days condemned in tedious toil to waſte,
Nine gauzy nymphs from Cranbourn's Alley haſte;
No more they ſit from public eye withdrawn,
Starch the quilled coif, or hem the ſnowy lawn;
Clings the thin garb around each airy form,
And lilac luteſtrings ruſtle in the ſtorm.
When ſhines the board with pictured damaſk ſpread,
High in the midſt Soüpa rears her head;
Camælion hues the varying fair one pleaſe,
Now red with carrots, and now green with peas,
She claſps, enamoured of her changeful charms,
The vermicelli in her oozy arms.
Strike, muſe of fire, thy boldeſt chords, and ſing
With trumpet tongue the worm-compelling Ching,
No more unawed by rhubarb's ſearching pow'r,
The reptile race bid eyes of beauty low'r,
Their vengeance dread on fair Macdonald wreak,
Or crop the roſe of Devon's damaſk-cheek.
Unſoiled by art, unſchooled in ſimpering wiles
Laſcivious leers, and meretricious ſmiles,
Turbotis woos with half averted face,
Her Lobſter lover to the chaſte embrace;
Pleaſed o'er his charms her pearly eye-balls rove,
Simmers the ſtream, and ſimmering whiſpers love:
While for his hue that ſhames the Pæſtan roſe,
With fierceſt flames the ſoft enſlaver glows;
With ſuit unheard preſumptuous ſhrimps retire,
And groveling cockles in a hiſs expire.
Thus the fond nymph to tie the nuptial nooſe
Some parſon prim, or pert phyſician ſues,

Each

Each murmured plaint with cold contempt ſhe hears,
Nor opes to praiſe her undelighted ears:
But at her feet if ſome ſmart enſign ſighs,
Swift through her veins the ſoft contagion flies,
The clattering ſpur that claſps the poliſhed boot,
The air heroic, and the ſanguine ſuit.
All, all to win her wavering ſoul combine,
She yields, ſhe cries, I'm ever ever thine.
Creak the ſwift wheels that whirl the flying fair,
And panting poſtboys hail the bliſsful pair,
Counts the grim blackſmith his illicit gains,
And rivets faſt indiſſoluble chains.

TO THE EDITOR.

SIR

IF the incloſed tranſlation of the following little poem from Catullus, be thought worthy of inſertion in your Magazine, it is much at your ſervice. R. S.

IN AMICAM FORMIANI.

Salve, nec nimio puella naſo,
Nec bello pede, nec nigris ocellis,
Nec longis digitis, nec ore ſicco,
Nec ſane nimis elegante lingua,
Decoctoris amica Formiani.
Ten' provincia narrat eſſe bellam?
Tecum Leſbia noſtra comparatur?
O ſæclum inſipiens & inficetum.

ON FORMIAN'S MISTRESS.

Hail nymph, thy noſe ſo ſharp and keen,
Thy foot the largeſt ever ſeen,
Thy ſmall grey eyes, whoſe horrid luſt
Provoke no feeling but diſguſt,
Thy fingers ſhort, thy flabbering lip,
Thy tongue that's ever on the trip,
Shew thee in perſon and in wit
For thy dear mate the miſtreſs fit—
Shall Leſbia then with thee compare?
Shame on the town that calls thee fair;
Oh, taſteleſs and degen'rate days,
When you uſurp my Leſbia's praiſe!

EPIGRAMS.

A MODEST REQUEST.

"When the Fence is pull'd down,"—our political power,—
"Then the Boar, and wild Beaſts, will our Vineyard devour."
—But the Beaſts, it ſeems, *now* have more grace, and more ſenſe,
So no harm *can* be done—only pull down the Fence.

RUINOUS

Ruinous Safety *.

As the Knight begg'd the Lady would ceaſe to defend,
And to blaſt with her praiſes the fame of his friend†;
So if patriots ſucceed in the work they've begun,
And at laſt "ſave the Nation"—*I'm ſure it's undone.*

The Criterion.

If a Stateſman has faults, as he *may* have, no doubt,
Theſe faults let the friends of their country point out.
But when Faction purſues him with rancour and hate,
'Tis at leaſt a plain proof that his merits are great.

The Fox's Tail.

When a Fox, we are told, loſt his Tail in a gin,
That the reſt ſhould wear Tails he declared was a ſin.
Thus *our* Fox to cajole us has made a bold puſh.
He has loſt his own Tail,—but *we'll give him a Bruſh.*

Tom T'whig'em.

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* This was written ſome years ago, when oppoſition threatened to "ſave the nation," by that plauſible engine of faction, "An Inquiry into the State of the Nation," which affords the wiſhed-for opportunity of depreciating and abuſing every thing relating to this country, and extolling and encouraging its enemies.

† See School for Scandal, Act II. Scene II.

ERRATA.

P. 110, l. 20, for 'from' read 'form'
l. 35, for 'writing on his holineſs' read 'waiting on his holineſs'
l. 43, for 'reformations' read 'reformation.'
P. 111, l. 2, for 'reliquarat' read 'reliqueret'
l. 6, for 'ordeo leviculæ,——' pudet me eatera' read 'adeo leviculæ, ——' pudet me cætera'
l. 14, for 'cœheſte' read 'cœleſte'
l. 15, for 'ſpirabert' read 'ſpirabant'
l. 21, for 'Eatere' read 'latere.'
l. 30, for 'P. VII' read 'Pii VII.'
l. 32, for 'ſo that only' read 'ſo that not only'
In the note, for 'pigetaque' read 'pigetque'
P. 112, l. 3. for 'have an ear let' read 'have an ear to hear, let'